

# The Herald

VOLUME LXIV.

BOSTON, WEDNESDAY, NOVEMBER 9, 1887.

NUMBER 45.

## Zion's Herald.

PUBLISHED BY THE  
Boston Wesleyan Association,  
38 Bromfield Street, Boston.

BRADFORD K. PERCE, Editor.  
ALONZO S. WEED, Publisher.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their policy.  
Prices to all ministers, \$1.50 per year. All other subscribers, \$2.50 per year.

Specimen Copies Free.

### [EDITORIAL.]

That was an extraordinary gathering in Cooper Union, New York, on the evening of the 1st inst., when nearly three thousand Germans met, not to protest against their rights being invaded by our Sunday-protective laws, but rather to denounce the audacious League which would breach the sanctity of the Lord's day by throwing open the saloons. A noble band of ministers, representing the Lutheran, Reformed, Moravian, Methodist and Presbyterian churches, were on the platform. The speeches of Drs. Moldenke and Oster exposed the folly and wickedness of the liquor-sellers' conspiracy, and vindicated the right of Americans to enjoy their rest day undisturbed. This truly patriotic movement will have a decided influence upon German sentiment both in and outside of New York city, and will stimulate the wavering among other of our foreign-born citizens to take a similar stand.

The woman suffragists seem to thrive on defeat. They held the nineteenth annual session of their Association last week in Philadelphia, and, after reviewing their work for the year, decided to form branch organizations in each State, with county, city and town auxiliaries, for the purpose of circulating their literature and arousing public sentiment in favor of their purpose; also to continue their appeals to both the national and state legislatures for the right of suffrage in municipal elections and in voting for presidential electors. Their effort on the first of these lines succeeded both in this State and in Vermont in the lower house of the legislature last year; in Kansas municipal suffrage has been granted and used; in twelve States the right to vote in school elections has been conceded, and in two, on liquor questions. The ladies are ably seconded in their reform by such men as George William Curtis, Senator Geo. F. Hoar, Col. T. W. Higginson, and Senator Harlan of Pennsylvania.

The far-off Sango Islands — the scene, lately, of an outrageous act of usurpation on the part of Germany, in deposing King Malletto, and setting up a rival chief as king in his place — continue to hold public attention both by the indignation excited by the act itself, and also by the energetic and consistent conduct of our representative there — U. S. Consul Sewall. The latter has used his official power to the utmost to resist this virtual seizure of the Islands by the Germans; has refused to serve on the municipal board which is composed of the several foreign consuls; and now proposes, it is said, to resign unless his protest is sustained by the authorities at Washington. It appears, from a published letter written by the ex-patriated king, that both the British consul and our own pledged to him their support in the beginning of his troubles. This promise our representative felt warranted to make on the ground of treaty stipulations entered into jointly by England, Germany and the United States. These stipulations have been violated. It remains to be seen what our government will do about it.

The prepotent and paralyzing order of the Indian Bureau, prohibiting the use of the vernacular in native schools, and requiring that English alone should be taught, has been so far modified as to permit the continuance of religious instruction in the Indian tongues. A strong delegation, representing the Mohonk Conference, the American Bible Society, and various religious and missionary bodies, and headed by President Strong, called upon President Cleveland last week, and stated their case. They showed, conclusively, that the order, as construed by the Commissioner, was a moral calamity, debarring 25,000 adult Indians from religious instruction, causing the discontinuance of many mission schools, and suspending all ethical and biblical teaching of 15,000 Indian youth until they had acquired sufficient knowledge of English to comprehend such teaching. The delegation sympathized with the purpose of the government to enforce the study of English as a necessary condition of citizenship, but urged that an exception should be made of religious instruction until the Indians had acquired an adequate knowledge of the new language. A telegram from Washington states that "the President's reply was entirely satisfactory to the delegation."

Had the condemned Anarchists now awaiting their doom been summarily dealt with, the moral effect of their

penalty would by no means have been as salutary as after these eighteen months of delay. In their case the law has been as patient as it has been unrelenting. Every opportunity has been accorded to their friends, even to a final appeal to the supreme tribunal of the land, for a modification or suspension of judgment, but all in vain. The evidence is perfect; their guilt as murderers is established, and their fate is richly deserved. Sympathizers with them the world over have held meetings, and forwarded protests and multiplied threats, and used influence in their favor — only to learn that justice in this country will listen and weigh, but will not swerve. The foes of public order need the lesson, and unless the Governor of Illinois shall yield to the tremendous pressure upon him to commute the sentence, they will find it an impressive one.

The Young Men's Christian Association of this city have shown their interest in the large body of college undergraduates residing in this vicinity, by offering them an annual reception. One of these was given last week. At least six hundred of these students, connected with Boston and Harvard universities and with the Massachusetts Institute of Technology, assembled in the Association rooms, and listened to an address of welcome by Mr. R. H. Dana and an excellent talk by Dr. Frederic Courtney, who discussed knowledge, politics and religion in a familiar, practical way, appealing earnestly to students who had not settled upon their life work to accept the great call to spread the gospel of Christ. Delightful singing by the Ruggles Street Quartette, fine orchestral music, and an interesting gymnastic exhibition contributed to make the occasion highly enjoyable as well as profitable.

### AMONG OUR PERIODICALS.

From an interesting article in the November *Popular Science Review*, on the subject of "Wedding Rings," we take the following: —

In the fourteenth century, a fanciful Italian writer on the mystic arts set forth the virtues of the various gems, indicating also the month in which it was proper to wear particular stones in order to secure the best result. The idea took, and for some time it was the fashion in several Italian cities to have the precious stone of the ring determined by the month in which the bride was born. If in January, the stone was a garnet, believed to have the power of winning the weaker friends wherever she went. If in February, her ring was set with an amethyst, which not only promoted in her the quality of sincerity, but protected her from poison and from slanderous tongues. The blood-stone was for March, making her wise, and enabling her with patience to bear domestic cares; the diamond for April, keeping her heart innocent and pure so long as she wore the gem. An emerald for May made her a happy wife; while an agate, for June, gave her health and protection from fairies and ghosts. If born in July, the stone was a ruby, which tended to keep her free from jealousy of her husband; while in August, the sardonyx made her happy in the maternal relation. In September, a sapphire was the proper stone, it prevented quarrels between the wedded pair; in October a carbuncle was chosen, to promote her love of home. The November-born bride wore a topaz, it having the gift of making her truthful and obedient to her husband; while in December the turquoise insured her faithfulness. Among the German country-folk, the last named stone is to the present day used as a setting for the betrothal ring, and, so long as it retains its color, is believed to indicate the constancy of the wearer.

From Italy this fanciful notion spread to France, and French bridegrooms would sometimes insure themselves against a bad matrimonial bargain, and, as far as they could, guarantee to their brides a variety of good qualities, by presenting twelve rings, one for each month, with occasionally one or two extra as special charms. However, this extravagance in the number of rings used at weddings is not a solitary instance, for the use of several rings at the marriage ceremony has often been known. Four rings placed on her hand at her marriage could not keep Mr. Stuart faithful to Darnley; and the annals of European courts record many instances similar, both as to the rings and to the result. The Greek Church uses two rings, one of gold, the other of silver; while in some districts of Spain and Portugal, three rings are placed, one at a time, on the fingers of the bride, as the words, "In the name of the Father, and of the Son, and of the Holy Ghost," are pronounced.

In the November *North American Gall* Hamilton looks back over Andover history for proof that the Andover heresy is forever reappearing in some shape; that "it is the successive burning of burs that mark the ripening of successive kernels of truth."

What it was called eight and thirty years ago was the "Andover Fuss," and that just kind — singing, the piano-forte, the violin, or the complex sounds of a whole orchestra. The different instruments in a small orchestra can be perfectly distinguished, and the difference of tone is so minutely rendered that one can tell which of two pianos of different makes was used for playing a piece of music reproduced in the photograph. The cheapness with which reproductions of the photograph may be made will, it is said, make a whole opera, thus given in miniature, orchestra and voices, cost less than the most worthless piece of sheet music does now. As the photograph will reproduce whatever it hears, the playing of a Rubinstein or a Joachim or the singing of a Patti may possibly be heard with pleasure for centuries to come. In fact, as we have already said, the more one thinks of the possibilities of a perfected photograph, such as Mr. Edison now so soberly tells us that he has devised, the more bewildering the outlook becomes.

because he cannot keep step on the Creed with Professor Park; and we go back thirty years and find another group of saintly men trying just as hard to outstep Professor Park, because he could not keep step with Dr. Woods on the Catechism; and we go back these twenty years, and find that Dr. Woods made no pretence of keeping step at all. He made the march right loyally, but he deliberately proclaimed from his mountain-top, the wide world over, that the Catechism was out of time, and that he and his comrades made no scruple of marching to their own music.

From a vigorous article in the November *Forum*, from the pen of Rev. Dr. H. Van Dyke, Jr., on "Christianity and Communism," we clip a couple of paragraphs: —

Of late years the communistic doctrine has begun to present itself in another shape. It has laid aside the red cap, and put on the white cravat. It invites serious and polite inquiry. It quotes Scripture, and claims to be the friend, the near relative, of Christianity. So altered is its aspect that preachers of religion are discovering that it has good points, and putting it on the back — somewhat timidly, as one might put a converted wolf who had offered his services as a watch-dog. They are careful to disown any sympathy with the old, unregenerate, bloody communism. Its method and its spirit were violent and unjustifiable. But perhaps, after all, its fundamental principle was right. Perhaps our institution of private property contradicts the teachings of the Bible, and ought to be abolished, wholly or partially, to make room for something better and more truly Christian. . . .

There is a fundamental and absolute difference between the doctrine of the Bible and the doctrine of the communizer. For the Bible tells me that I must feed my bread to the hungry; while the communizer tells the hungry that he may take it for himself; and if he begins with bread, there is no reason why he should draw the line at cake. The Bible teaches that envy is a sin; the communizer declares that it is the new virtue which is to regenerate society. The communizer maintains that every man who is born has a right to live; but the Bible says that if a man will not work neither shall he eat; and without eating life is difficult. The communizer holds up equality of condition as the ideal of Christianity; but Christ never meant it. He tells us that we shall have the poor always with us, and charges us never to forget, despise, or neglect them. Christianity requires two things from every man that believes in it: first, to acquire his property by just and righteous means; and, second, to "look not only on his own things but also on the things of others."

The writer closes his article with the following quotations from St. Paul: —  
"Let him that stole steal no more [reformation], but rather let him labor [industry], working with his hands that which is good [honesty], that he may have [property] to give to him that needeth" [charity].

The New York *Evening Post* contains the following interesting account of Mr. Edison's improved phonograph: —

The announcements made of late as to Mr. Edison's promises concerning his improved phonograph are nothing less than extraordinary. He claims to have perfected an instrument which will, at small expense, record the sound of the human voice, or any other sound for that matter, and will reproduce it in miniature with a perfection which leaves nothing to be desired. All the defects which caused the early phonograph to be relegated to the laboratory shelves as a mere curiosity Mr. Edison says he has now overcome. For commercial purposes his phonograph, he says, will allow the hurried business man to dictate his correspondence without the aid of stenographer or typewriter; he will simply talk quietly into the machine, and when the letter is finished he will have a sheet which can be sent by mail, and which, when placed in a similar apparatus, will reproduce the original sounds, as Mr. Edison expresses it, "far more distinctly, with far more of the characteristic accent of the voice than the telephone ever does." The perfected instrument necessitates the use of an earphone similar to that used for the telephone, but gives out a sound somewhat larger in volume than that of the best telephones.

It is thus that the Edison phonograph does half what is promised, it requires no stretch of imagination to foresee most wonderful things for it. As the reproducing apparatus can be made to work slow or fast at will, the printer at his case may listen to the phonograph and set up his type accordingly. The invalid or the lazy person may at a trifling cost hear all the great lectures of the world without leaving his arm-chair by touching a spring which sets the phonograph in motion. The business of the professional reader will be gone. The cost of duplicating the sheets of foil or other material upon which sounds have been imprinted is said to be so trifling that whole books will cost, as "phonograms," less than they do now in print, and will occupy far less space. In the old phonograph the frequent passage of the foil under the reproducing part of the apparatus caused a gradual obliteration of the indentations, and a consequent loss of clearness in the reproduction of the instrument. This defect is said to be overcome, and the same message or letter or book may be repeated thousands of times without any deterioration. If books can be repeated upon the phonograph, why not newspapers? The field of speculation is endless. From the experiments made with the two instruments already finished, it has been found that the phonograph is incomparably superior to the telephone in its interpretation of music of any kind — singing, the piano-forte, the violin, or the complex sounds of a whole orchestra. The different instruments in a small orchestra can be perfectly distinguished, and the difference of tone is so minutely rendered that one can tell which of two pianos of different makes was used for playing a piece of music reproduced in the photograph. The cheapness with which reproductions of the photograph may be made will, it is said, make a whole opera, thus given in miniature, orchestra and voices, cost less than the most worthless piece of sheet music does now. As the photograph will reproduce whatever it hears, the playing of a Rubinstein or a Joachim or the singing of a Patti may possibly be heard with pleasure for centuries to come. In fact, as we have already said, the more one thinks of the possibilities of a perfected photograph, such as Mr. Edison now so soberly tells us that he has devised, the more bewildering the outlook becomes.

### NEW YORK LETTER.

BY REV. R. WHEATLEY, D. D.

NEW CHURCH IN WEST HARLEM.  
October 23 was a red-letter day in the history of New York Methodism. The elegant new edifice of the Methodist Episcopal Church, situated in West Harlem, was dedicated to the worship of the Triune God, agreeably to the prescribed ritual. Dr. H. A. Buttz, the erudite and elegant head of the Drew Theological Seminary, at Madison, N. J., occupied the pulpit in the morning; Drs. A. J. Palmer, Jas. M. King, and F. M. North delivered addresses in the afternoon; and Dr. R. J. Day, of Newburgh, N. Y., who is himself doing nobly in the work of church extension, preached in the evening. Altogether a very admirable array of evangelical pulpits ably! The history of this particular church enterprise is one of gratifying character. The members who have so creditably engineered it to assured success held their first meeting on December 23, 1883. Then they numbered thirteen persons only, and had but forty children in the Sunday-school. Now, with numerous and valuable accessions, they constitute one of the most important charges in the New York Annual Conference. In the second year of their corporate existence \$40,000 were raised to pay for their extremely eligible corner lots. In the third year they raised another \$40,000, and began to build.

The amphitheatrical form of the main audience-room, the gallery, the Sunday-school room with accommodations for nine hundred pupils, the classrooms opening from it, and the large and finely furnished ladies' parlor, are all models of neatness, taste, and availability. In the basement is a large room, 35 by 80 feet, divided into two sections, of which one is for the children in the primary class, and the other for the young men and women of the congregation. Library and other materials for reading furnish the latter, and make it a very desirable place in which to spend the leisure hours of the evening. Kitchen appointments are also provided for use at church festivals. Adjoining the church is the parsonage. All the elements and instruments of social Christian life are judiciously brought together in the spot. Whether these can be converted into the adjuncts of intense evangelism remains to be seen. New York church life is for the most part of the club, clubby; very pleasant for the initiated, but not of the "compel-them-to-come-in" character of ideal Christianity. The cost of land and buildings is \$146,471.80. Eighty thousand of this amount has been paid prior to the opening. About \$35,000 were pledged on the day of the opening, and about \$31,000 remains to be pledged and paid. Pledging is one thing, paying is another. The Harlem people pledge and pay, and so far as that goes, are perfect. The new church began and has continued its labors under the best auspices. Harlem is American, growing, and Methodist. The lower wards of the city are not American, are growing in numbers of the infidel, godless, anarchistic sort, and are not Methodist.

### HANSON PLACE, BROOKLYN.

On Sunday morning, Oct. 16, your correspondent had the rare privilege of witnessing the service in the new church in the Hanson Place Church, Brooklyn, and of listening to a sermon full of life, light, and love from the pastor, Dr. Kendig is a transfer from the New York Annual Conference. The two New York Conferences can and will receive all the men of the same stamp that Massachusetts has to spare. If he doesn't wish to know what one near the spot of his present labors thinks of them, he needn't read this letter. Of course all good Methodists read ZION'S HERALD. His sermon was Zion's, adre, and melting. It was a grand, unquestioning, positive, compelling *cr. do*. He hasn't any doubts — why should he have? The baptism of the Holy Spirit, and the abiding of the same Divine Comforter, have given to him the full assurance of faith. He believes, yea, knows, and therefore speaks. Neither claptrap, nor buncombe, nor slang enlivened that sermon. It was white-hot, and therefore clean and clear. Hearts melted while heads were enlightened, and tears were far more frequent than smiles. Dr. Kendig is a fearless preacher. If his hearers have any feelings, he is sure to find them out. Nathan and Elijah are his prototypes in respect of faithfulness, and from Paul he has learned how to point out with exceeding plainness the way to justification before God through faith in our Lord Jesus Christ. Clear as Luther on this point, he is vastly clearer than Luther in his insistence on genuine repentance as the prerequisite to the exercise of saving faith. Kendig believes in a full salvation, and enjoys it. Anyhow, he preaches it with wonderful fervor. Strange to say, he even thinks that some people think more of their souls and of the souls of others than they do of their dinners. This singular opinion was manifested in his request to all who would stay after the morning service to seek a special Divine baptism for successful work, or work anyhow, during a week of protracted evangelistic effort, to do so. The event justified his faith. About four hundred knelt around the altar and in the adjoining pews. Many hearts felt the Pentecostal fire, many lips were

touched with a live coal from the altar. At least one was weak enough, or blest enough, to break down when he attempted to pray, and this after a forty years' experience of saving grace. Oh, the wondrous freshness and preciousness of an anointing from the Holy One! How it soothes, strengthens, fructifies, and, as some of the ancient mothers in Israel say, "happyfies!"

It is refreshing to listen to a man who talks like Paul, who in his pulpit ignores agnosticism, and avails himself of all that higher or lower Biblical criticism has of good without quoting his authorities. We like to see a preacher put his pole under the foundations of the social structure, and, with the Rock of Ages as his fulcrum, lift it bodily out of the mire. Such a man will do more solid and lasting good than all the moral essays and antagonists of neology and rationalism will do in a century, or a dozen centuries for that matter. The world craves a religion that has an intelligent and loving "I know" in it; and Christianity is just that religion. Hanson Place expects to receive 119 probationers into full membership on the first Sunday in November, and we shall be very much disappointed if a still larger number do not present themselves for admission six months from that date. Hanson Place Church contains many members who are prominent in public life; and all public men, whether members of the church or not, who have thought profoundly on the subject, have lost faith in all instrumentalities for the renovation of society that are not instinct with the loving wisdom of the Lord Jesus Christ.

### REV. DANIEL CURRY.

Such a scene as that so imperfectly represented here would have delighted the heart of the now sainted old warrior, Daniel Curry. Some of the finest outpourings of natural eloquence we have ever heard have been in connection with his life and death. Dr. L. H. King, in particular, was inspired and enthused by the translation of his venerable friend, and in a brief speech — with all whose sentiments not all his hearers could entirely agree — did ample justice to his memory. Forty-two years ago Lucius H. King was driven by stress of anti-ent hostilities from his rural circuit in Delaware County to take refuge in New York, and was placed in charge of the Seventh Street Church. Dr. Curry had just returned from the South, where his pronounced antislavery sentiments had made him unacceptable to people and preachers alike. Here it was much the same. The border conferences had remained faithful to the parent church. Sympathy with them, and the fear of doing anything that might imperil their interests, had clothed New Yorkers with the thickest pachydermatous conservatism. Trouble sprang out of the action of the Preachers' Meeting in opposition to the Fugitive Slave Law. The brilliant George F. Kettell was in favor of its enforcement, and declared that as a loyal citizen he would respond to the call of a United States marshal in pursuit of a fugitive slave, but added — with charming inconsistency — that he would take good care not to run as fast as the negro. Democrat as he was, he preferred "shooing" the fugitive into Canada to remanding him to the iron furnace of slavery. Daniel Curry would have let the "public functionary" shout until he was hoarse before he would have given any semblance of countenance to the "sum of all villainies."

He stoutly declared that American slavery was "the vilest that ever saw the sun." "He fired into it, not with a shot-gun, but with a rifled cannon, loaded to the muzzle and carefully sighted." A visitor to a Sunday-school asked why the stone from David's sling killed Goliath, and received from one bright young man the answer, "Because it hit him." Daniel Curry's shots at slavery hit every time he fired. "In all his social relations, and on all questions of mere expediency, he was a lamb; but in all questions involving moral issues, he was a lion, and the thunder of his roar made the happy family of conservatives tremble. He stood by his moral convictions as immovable as the rocks of Gibraltar. As we saw him in ordinary life, he was full of humility, gentleness and love. These were the characteristics of all the really great men we have ever had. Olin and McClintock were samples of the whole." "One thing which commended him to the majority of our people was the fact that he was a low churchman. He did not believe in any Methodist propaganda [who does?] to dictate the thoughts we think or the words we utter."

Dr. King sketched with masterly hand the picture of the Baltimore General Conference of 1876, by which Dr. Curry was elected to the editorship of the *National Repository*, after suffering narrow defeat in his contest for that throne of power, the editorial chair of the *Christian Advocate*. When out of official harness he sturdily refused to be put on the superannuated list, humbly accepted a small mission appointment in New York, was willing to become a proof-reader in order to eke out a livelihood, edited Clark's Commentary, and diffused himself generally through the press until called up to fill the chair vacated by that ablest and brightest of all reviewers, Dr. D. D. Whedon. The Philadelphia General Conference of 1884, in which he was the principal and commanding figure, crowned him by re-election to the editorship of the *Methodist Quarterly Review*. His last

work on that periodical was perhaps his best.

Dr. King was never, so far as we know, suspected of being a poet. But in his maturer years he has received somewhat of the divine *afflatus*, as the following composition, diffidently read by him to the Preachers' Meeting, will show: —

"Farewell, brave man, thy work is done,  
The battle fought, the victory won;  
And thou art safe on that bright shore,  
Where those who meet shall part no more."

"For forty years I've watched thy way,  
And found thee true from day to day,  
Always on hand and at thy post,  
And surest there when needest most."

"To free the oppressed and save the lost,  
And do it now at any cost;  
A beacon light to show the way  
That leads to realms of endless day."

"From early youth to hoary age  
This work did all thy powers engage;  
To think and preach, to write and pray,  
That was thy work from day to day."

"No idle hours to folly given,  
But every day a step toward heaven;  
But now thy work on earth is over,  
And we shall see thy face no more."

"But in that long and bright forever,  
Where death's rude hand no tiall sever,  
May we at last with thee sit down,  
To wave the palm and wear the crown!"

### THE RELATION OF THE ROMAN CHURCH TO THE PUBLIC SCHOOLS.

BY REV. JAMES M. KING, D. D.

1. The attitude of the Roman Church toward the public schools is one of persistent and uncompromising hostility; sometimes by intrigue, sometimes by audacious demands. The controversy caused by this hostile attitude comes to the front periodically as policy or opportunity may dictate.

A flaming Jesuit orator, imported by Romanism a few years since, said in an interview with a prominent citizen, that the thing that was troubling him the most seriously was the school question: "I have not yet spoken upon this definitely, but I shall go to Washington when Congress is in session, and make a formal declaration so as to reach not only the people, but the government. I am now preparing to make a declaration which shall carry some authority with it, for I am pursuing a careful study of your whole school system. The result is, there is going to be a fight. There are a good many Catholics in this country — 5,000,000 somebody says. Your public school system is inadequate for them, and they are going to leave it. Suppose that the church sends out an authoritative command to the Catholics to establish schools in every parish and support them, and send all Catholic children to them? It can be done by the utterance of a word sharp as the click of a trigger. That command will be obeyed; new schools will spring up everywhere. What will be the result of that? A fight. If it isn't a downright fight, it will be at least the warlike condition — a million or two of voting, tax-paying citizens warlike to the government," etc.

Following speedily upon this threat came the "command" from the Third Plenary Council of Baltimore, 1884. Titles V and VI treat of the clerical training in seminaries, and the instruction of youth in colleges, schools, parochial and mission schools. Parochial schools must be founded in every parish where it is possible to do so. No one must attend those public schools in which the faith of children is endangered or compromised by sectarian teaching or practices. The ordinary common schools may be frequented whenever there is good reason to do so, of which reason the bishop is the proper judge. When this is allowed by competent authority, let no one, layman or ecclesiastic, of high or low degree, presume to condemn or denounce such action, much less to make it a pretext for repelling the children or their parents from the sacraments. Such presumption is no sign of orthodoxy or strict morality; it is a direct insult to church authority, and, above all, to the Holy See, which has spoken its mind plainly enough. Archbishop Corrigan, under the heading of "Christian Education," "The Plenary Council has laid down that wherever there is a Catholic Church and resident pastor, there also, within two years from the promulgation of the council, except only in cases of extreme difficulties, of which the bishop shall be the judge, a Catholic school shall be erected if one be not already established, and a board of visitors appointed who will make a tour of inspection once or twice a year, and submit to the bishop an official report."

The *Catholic Review*, which usually speaks by authority, has recently said: "There is no longer a school question for Catholics. It is closed. The door of discussion, which was slightly ajar prior to 1884, was closed, locked, bolted and barred by the Plenary Council held in that year, which directed that Christian schools should be maintained by all the parishes in the United States not prevented by extreme poverty from carrying them on. That decree is law for priests and people."

Says a papal encyclical: "XLV. — The Roman Church has a right to interfere in the discipline of the public schools, and in the arrangement of the studies of public schools, and in the choice of the teachers for these schools." "XLVII. — Public schools open to all children for the education of the young should be under the control of the Roman Church, and should not be subject to the civil power, nor made to conform to the opinions of the age."

The *Catholic Review* thus explains the reasons why it does not prize even the simplest elements of education: "We do not indeed prize as highly as some of our countrymen appear to do, the ability to read, write and cipher. Some men are born to be leaders, and the rest are born to be led. The best ordered and administered State is that in which the few are well educated and lead, and the many are trained to obedience," etc.

The next aggressive move, in conformity with the above directions, was the introduction into the Legislature of the State of New York, and of other States, of a bill to divide the common school fund, giving the Roman Church what it claimed to be its proportion of the State money for educational purposes.

The real cause of offending Dr. Edward McGlynn is found in the facts, that being a

graduate of the public schools [of the city of New York, and having an American's love for this noble and impartial system of education for the citizenship of the Republic, he refused, at the demands of the hierarchy, to establish parochial schools in connection with St. Stephen's Church, but established orphanages instead. This claim for a division of the school fund is conceded by thoughtful citizens to be a demand for a flagrant violation of all present constitutional provisions concerning the religious equality of the people, and the support of sectarian education, and the separation of church and state.

2. The reasons for this antagonistic attitude of the Roman Church toward the public schools are varied. One reason assigned is that they are not secular, but teach a religion that is not Roman. But in case the public schools, up to the measure of possibility, are secularized, this does not meet the claims of the Romanists, who are the principal opponents of the public schools as now conducted; they then call them godless, and justify. And at this point the atheists do not desert the Romanists, probably from conscientious motives. The old controversy in Europe has been between godless liberalism and Popery. And now the contest has been transplanted to this continent, and liberalism and Popery have become allies. There, sectarianism and Christian education were confounded. Here, Papacy claims it alone is Christian, and joins hands with its ancient enemy in a raid upon a system of substantially Christian, but non-sectarian, education. What is the demand of Romanism? We will not answer in our own language, but quote from Roman Catholic authority, claiming the sanction of the highest authorities in the Roman Church in America, namely, the *Catholic World*. We quote: "We, of course, deny the competency of the State to educate, to say what shall or shall not be taught in the public schools, as we deny its competency to say what shall or shall not be the religious belief and discipline of its citizens. We, of course, utterly repudiate the popular doctrine that so-called secular education is the function of the State."

Yet in opposition to these utterances, remember that the State does claim the right to educate and dictate the kind of education in the public schools. Allowing the introduction of what is common to all Christians in the instructions of the public schools, will not satisfy the Romanists. We quote again: "The rule of allowing only our supposed common Christianity to be taught in schools, does not solve the difficulty, or secure to the Catholic his freedom of conscience." "The exclusion of the Bible would not help the matter. This would only make the schools purely secular, which were worse than making them purely Protestant; for as it regards the State, society, morality, all the interests of this world, Protestantism we hold to be far better than no religion." "Religious liberty consists in the unrestrained freedom and independence of the Church to teach and govern all men and nations, princes and peoples, rulers and ruled, in all things enjoined by the theological law of man's existence."

In the light of this claim, we ask, is not the fundamental idea of Romanism antagonistic to our governmental theory, and, if so, are we bound to respect it under the claim of toleration? Again, this Roman authority says: "Before God, no man has a right to be of any religion but the Catholic, the only true religion, the only religion by which men can be raised to union with God in the beatific vision." The public school system of instruction loosens the hold of the Roman Church upon the youth, by inspiring a manly self-respect and independence of character that crowd out ignorance and superstition. Few of the second and third generations of the children of Romanists educated in our public schools are found under absolute foreign church domination. A conspicuous Roman Catholic functionary a few years since declared that this was his principal objection to the schools. Another important reason for opposition is found in the fact that the legitimate result of public school instruction is the development of loyalty to the Republic, not loyalty to Rome first, and the Republic afterward.

3. The peril arising from this hostile attitude of the Roman Church toward the public schools, reveals itself in the inferior character of the instruction given by the Roman Catholic Church schools, producing illiterate, pauper and criminal. A table made from the census of 1870 showed that there were furnished to every ten thousand inhabitants: —

	Illiterates.	Paupers.	Criminals.
Roman Catholic schools, 1400	410	160	
Public schools of 21 States, 350	170	70	
Public schools of Mass., 71	60	11	

It was also shown that in the State of New York the Roman Catholic public schools system turned out three and a half times as many paupers as the public school system. Dr. Orestes A. Brownson said of the Roman Catholic schools (*Brownson's Review*): "They practically fail to recognize human progress. . . . They do not educate their pupils to be at home and at their ease in their own age and country, or train them to be living, thinking, energetic men. . . . They who are educated in our schools are misplaced and mistimed in the world, as if born and educated for a world that had ceased to exist. . . . The cause of the failure of what we call Catholic education is, in our judgment, in the fact that we educate, not for the present or the future, but for the past. . . . An order of things which the world has left behind, for it could be reproduced, if at all, only by a second childhood." In another paper Dr. Brownson said: "The church has no foreign aspect, and has no root in the life of the nation. . . . Even those of our clergy and of our professors and teachers who have been born and educated in this country, have been educated in schools founded upon a foreign model and conducted by foreigners, and are, in regard to civilization, more foreign than native."

Gen. Grant was no alarmist, but in 1876 he said: "If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but it will be between patriotism and intelligence on one side, and superstition, ambition and ignorance on the other. In this centennial year the work of strengthening the foundation of the structure laid by our forefathers one hundred years ago at Lexington should be begun. Let us all labor for the security of free thought, free speech, free press and pure morals, unfettered religious sentiment, and equal rights and privileges for all men, irrespective of nationality, color or religion. Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian

[Continued on Page 8.]



## Miscellaneous.

## THE CHRISTIAN ALLIANCE.

BY REV. E. ATKINSON.

The "Christian Alliance" is the name of a recent sect founded by Rev. A. B. Simpson, the inventor of a novel religious system which he denominates the "four-fold gospel," and which, together with a goodly number of zealous disciples, he is assiduously introducing among the evangelical churches. And while they disclaim any intention of establishing a "new sect," or "ecclesiastical system," this Alliance includes all the characteristics and qualifications of a fully-equipped church, having a clearly-defined set of doctrines and a definitely stated and ample plan of work.

So radically distinct and diverse are its tenets from those held in common by evangelical Christians, as to necessitate the organization of independent societies for the enjoyment of a "spiritual fellowship," not to be had in the churches of their previous membership; and a special reason for the new church is to supply proper food for the "large multitude" of "starving Christians," "who know not the Saviour in His glorious fulness," formerly fed on the "false" and "perverted teaching" of a "worldly church," and their avowed purpose is to "organize a connected series of local, state, national, and international organizations," in every hamlet and State in the land, and this among and of the members of the evangelical churches, in order to lead them back into their "lost inheritance of holiness, victory, and power." Thus, making the churches their primal field of operation, where they propose to teach and disseminate doctrines they know and admit to be antagonistic to those held in common by evangelical Christians, they create or introduce a schism at the start, every way calculated to break the harmony and cause discontent and final alienation from the churches.

In offering these suggestions, we claim no prophetic acumen, inasmuch as these results have already been, and are yet being, accomplished, to the grief of the real societies, as evidenced by their reports.

Observed from every side, this movement seems much better designed and adapted to pull down than to build up; to destroy the work of others, than add to the number and strength of the Lord's host; to absorb, than to give out; to appropriate, than to produce; and to occupy ground already conquered, than to possess new territory; and, altogether, it appears the most unquiet and insidious innovation of church fellowship and privileges we have witnessed. In the HERALD of Aug. 24, Bro. Pickles confesses to have been "pained" and "grieved by the appearance of a schismatic spirit on the part of many, that boded ill to the unity of the local churches to which they might belong."

And still more so, that "leading members of Methodist Conferences . . . seemed to endorse this spirit of alienation from the church." Now if certain of our members and ministers only seemed to endorse this schismatic movement instead of opening our gates to admit the Trojan horse, we might look on with complaisant surprise, hoping and expecting that sober second thought might restore them to a healthy equilibrium. But is there not just cause for alarm, and for sounding a note of warning, when certain of our ministers (and several of the Maine Conference) have actually joined this new organization, thereby pledging themselves to abet the tenets of this peculiar innovation? And if sincere, they cannot remain passive, since pledged to aggressive action in teaching the "four-fold gospel," and organizing branch alliances, among their own people, thus occupying the doubtful and equivocal position of being committed, by solemn ordination vows, to support one system of doctrine, and, by signing the constitution of Mr. Simpson's church, another and diverse system. We are frank to confess, that to see our brethren, with sanctimonious face, oracular mien, and grasping their bottle of oil, administering this new sacrament, appears to us quite ridiculous; and, more than this, when they do so without, and in violation of, the rules of our church.

It is also difficult for us to conceive how our Brethren, surrounded by these "extraordinary claims," "schismatic spirit," "denunciation of the churches," "most impassioned attack on Methodist ministers and churches as worldly and corrupt," "poisonous seed," "dynamite," and religious boasting, could be "on holy ground," in an intensely spiritual atmosphere, "refreshed, lifted up and inspired," and profited even unto gratitude, for the privilege of contact with such devout, philanthropic, and Heaven-approved scandalizers of his own beloved church. It is improbable that he may be long before kneeling at the side of Bro. Davies to receive the sacramental oil! Certainly his words, like the Delphian oracles, are susceptible of being interpreted on either side of the question. Alas! what enigmas we mortals be.

Yet we doubt not that when he is more familiar with the peculiar views of these new lights, he will see his wide mistake in his statement of the difference between their views and ours. His assumption that the four-fold gospel "differs from Methodism only in the special emphasis put upon the doctrine of healing the sick," and again that the only difference between the new gospel and Methodism is merely of "time as regards the coming of Jesus Christ," and of "universality as regards the healing of the sick," is untrue and entirely misleading. If all but these trivial points is, as he assumes, "Methodistic," "held and taught by many Methodist authorities," he has no occasion for pain or grief, and we have no cause for alarm, and should rejoice to know this to be the real state of the

case. A confident hope and earnest desire to deter our people from being entrapped by this specious and artful manoeuvre to detach them from us, is our sole reason for treating this matter; for it must be that, when seen in its true light, they will give this new gospel a wide berth, and cleave to the Gospel of our Lord Jesus Christ. After careful and candid investigation, it is evident to us that if Mr. Simpson's four-fold gospel is true, then our interpretation of the Scriptures is essentially wrong; our Methodist notions of justification, regeneration, and holiness are incorrect, and should be substituted by semi-Antinomian or Solifidian ideas; our churches, about to be spewed out and finally rejected by the Master as a "nauseous offense," the inspiring idea that the world is to be converted by the ministry of the Word, the instrumentalities of regenerated men and women, is a grand delusion, since, according to the new church, Jesus is to accomplish this work through the agency of resurrected and glorified saints called from heaven for the occasion. According to this new teaching, the gain of Christianity during the late period of its most marvelous successes, as compared to Satan's gain, is as one to one hundred; the Gospel of our Lord is losing ground, and in the present dispensation will prove a stupendous failure; the "little flock," of which this new sect are the constituted leaders, is quite distinct from the great body of Christians; and the second coming of Christ, instead of ending human probation, gives a second probation for an indefinite time, thereby making true the Andover theology, and in a way they little expected, as we judge.

In this discussion we have presented no distorted or exaggerated view of this subject—none but such as is legitimately drawn from their publications and oral teaching. How a loyal Methodist can intelligently embrace these strange and schismatic doctrines, is incomprehensible to us, and we prefer to live, work, and depart this life in God's time, among and in communion with those who "earnestly contend for the faith once delivered to the saints." As our brethren in the ministry, and some of our chief ministers, are filling over the river of death, together with the hosts from the laity, let us who remain on this side, instead of giving our money and energies to the Christian Alliance for the propagation of the "four-fold gospel," re-enforce our missionaries in Africa, India, China, Japan, Mexico, and South America by our prayers and our means, and in this way cheer the hearts of such men as the venerable and greatly beloved Butler, Bishop Taylor, and Chaplain McCabe; and in the meantime work, as we never have, for souls at home.

## IS DRUMMOND A SAFE GUIDE?

BY REV. G. F. ARMS.

Some time ago an article appeared in the HERALD in which the writer quoted various expressions from individuals and from the press to show that Drummond's "Natural Law in the Spiritual World" is received by many as authority. He says: "Some quote the statements and assumptions of Prof. Drummond as the end of controversy rather than the 'Thus saith the Lord.'" He mentions two books and certain articles which have been written to show that some of Prof. Drummond's positions are incorrect. I have not seen any of them. Prof. Drummond's book I have read, and found it very pleasant and suggestive. I think, however, there is danger of carrying his reasoning too far and of being misled.

The key to the book, as stated by himself, is: "The position we have been led to take up is not that spiritual laws are analogous to the natural laws, but that they are the same laws." I do not find that he brings forward any proof of this except from analogy. He goes so far as to virtually exclude from the spiritual world all laws except natural laws (see p. 49). Is his claim sustained? He acknowledges that some laws act in the inorganic world which do not act in the organic, as in the case of a plant which rises in air in the process of growth. Whether the law of gravity is annihilated from the upper sphere, or overruled, it matters not in the practical result. On the other hand, we find laws acting in the higher sphere—as the law of vitality—which, if not excluded from the lower, at least find nothing there upon which to operate. In either case, the practical result is the same. Every step upward—from the mineral to the plant, from the plant to the animal, from the material to the intellectual and emotional—brings us new laws not operating in the sphere below. The higher we rise the more new laws we find; witness the passing from the material to the intellectual and emotional. These laws not only increase in number, but also in importance in their relation to man as we step upward.

Then we are led to expect upon entering the highest sphere—the spiritual—to find other laws still more important in relation to man's higher interests. What right has Prof. Drummond to claim that "the margin left for them (new laws) not operating in the natural world is small?" Has he given any proof of his claim? Can he in the nature of the case find any evidence in natural things that there are no new laws in the spiritual world? Yet if there are, some of the natural laws may be overruled by them. Some of them may govern entirely new forces which enter the problem of man's destiny. If those higher laws exist, to the conclusions which he reaches simply through natural laws obviously must be incorrect. Until the non-existence of these higher laws is proved, who will accept of his statements, that "Nature may yet have to define the contents as well as limits of belief," that "the greatest of the theological laws are the laws of nature in disguise," that "the

old ground of faith—authority (simply believe a thing true because the Bible says so), is given up; the new science, has not yet taken its place?"

Examine Prof. Drummond's reasoning further. He undertakes to give a scientific explanation of the "new birth," according to the law of biogenesis. How can the mineral be born from above? "The plant stretches down to the dead world beneath it, touches its minerals and gases with its mystery of life, and brings them up ennobled and transformed to the living sphere. Except a mineral be born 'from above'—from the kingdom just above it, it cannot enter the kingdom just above it." Except the plant be born from the kingdom just above it, it cannot enter the kingdom just above it. "Except a man be born from above," by the same law he cannot enter the kingdom just above him. Good reasoning. But the plant, almost any of the numberless varieties of plants, may give the mineral birth into the plant kingdom. The animal, almost any of the myriad species of animals, may give the plant birth into the animal kingdom. Then any spiritual being, an angel, a spiritual man, can give the animal (man or any other animal) birth into the spiritual kingdom.

"Nature defining the contents as well as limits of belief," is quite an improvement on the plain statement of the Word.

Again, the plant, in giving the mineral birth into a higher kingdom, takes from it its identity. Through its birth into the animal kingdom the plant loses its identity. Then Prof. Drummond's "new ground of faith, science," would teach that man in his birth into the kingdom above him, the spiritual, loses his identity. He says: "One law is for both." Surely science is a better teacher of spiritual things than the Bible.

There are some who prefer the plain statement of inspiration to the dim, uncertain, and changeable voice of science, especially of science falsely so-called. Many such will not accept of one of the most prominent teachings of Prof. Drummond, that there is no future existence for the wicked; that beyond death there can be no life in any sense except to the one in union with Christ (see chapters on Eternal Life and Environment). Does he teach annihilation? He says: "Having never lived, it cannot be said to have died."

What a misfortune that science could not have spoken earlier, so that Christ would not have fallen into the mistake of thinking that "All that are in their graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John 5: 28, 29); or that the wicked "shall go away into eternal punishment" (Matt. 25: 46).

I will refer to only one other point, to show the liability of the book to mislead. In explaining how the spiritual birth comes under the law of biogenesis, he says: "Not only in his relation to the spiritual world, but to the whole spiritual world, the natural man is dead. He is as a crystal to an organism. The natural man is to the spiritual as the inorganic to the organic." He says again: "What is this but the demand that a lower world, heretofore sealed against all communication with a world above it, should have an intimate acquaintance with its phenomena and laws? And even when some visitor from the upper world, for example some root from a living tree, penetrating its dark recess, honors it with a touch, will it presume to define the form and purpose of its patron, or until the bioplasm has done its gracious work can it even know that it is being touched? The barrier which separates kingdoms from one another restricts mind not less than matter." Rev. R. Morgan, reading the chapter on Biogenesis, said to me: "If the soul is as the crystal, it is absolutely dead. Can it have any consciousness of its sinfulness and need of salvation? Can it have accountability? Can it be otherwise than entirely passive in the matter of its own salvation? What has the mineral or the plant to do with its birth into the higher kingdom?" Yet Prof. Drummond tells us: "There are not two laws of biogenesis, one for the natural, the other for the spiritual; one law is for both." Then the mineral, the plant, the man, has nothing to do in his entrance into the kingdom above. Again he says: "The natural man is endowed simply with a high quality of the natural animal life," and remarked: "When God breathed into his nostrils the breath of life, and man became a living soul, did he not then receive a soul with a capacity for spiritual things such as the 'simply natural Adam' does not possess? Was not Adam created a spiritual being? And, fallen, does he not retain something of that image of his Maker?" These questions must arise to the thoughtful reader; and who can answer them without seeing that there is no authority except the Word of God? And yet Prof. Drummond's book, rightly used, is of much value.

The Lay Conference met the same day, and chose for first delegate Mrs. Lizzie Vankirk. She is the wife of Mr. Wm. Vankirk, a leading member of Christ Church, Pittsburgh, and prominently connected with railroad and manufacturing circles of the city. Mrs. Vankirk is an earnest Christian woman, devoted to the interests of the church. She has long filled the position of Conference secretary of the Woman's Foreign Missionary Society, is a pleasing speaker, and is well worthy to sit with Mrs. Newman and Miss Willard in the highest body of the church to which they belong. The second lay delegate, Josiah Shrickler, is a prominent coke manufacturer, earnest in spiritual life and work, and in his prosperity gives largely and freely of his means for the advancement of the Redeemer's kingdom.

## PITTSBURGH CONFERENCE LETTER.

BY REV. O. T. REYNOLDS.

Conference is over. The brethren have come up from their fields of labor, made their reports, exchanged their greetings, taken part in the exercises, heard from the lips of the Bishop (whether with pleasure or sadness) the assignment for the coming year, and have gone forth to take up the plans formed in the preceding year, to be carried on with the assistance of those whom they have learned to love, or, in midst of perfect strangers to seek to do the Lord's work and benefit men. Common as is the session of a Methodist Conference, yet the frequency of the meeting of such bodies cannot destroy the sublimity surrounding the special

cause of such gatherings—the assignment of the preachers. It is a remarkable fact that a hundred, two hundred men, will place in the hands of one, assisted by a few other of their brethren, the power to say where their homes—and all that word means, the social, domestic, educational advantages for wife and children—will be for the coming year, and then go to encounter the pleasure and the pains that the change of residence brings. Every session of a Methodist Conference brings with it deeds of heroism, acts of self-abnegation, unknown and unseen save by God and the angels, far surpassing some that have made men famous among their fellows.

New Brighton, a pleasant town of four or five thousand inhabitants, about thirty miles below Pittsburgh, was the place of meeting, and the citizens strove one with the other in extending hospitality to the members of the Conference. The pastor of the church, Rev. W. P. Turner, was assiduous in his endeavors to care for the brethren, and the resolutions of thanks to both pastor and citizens were not too strong in the commendation of their care in the entertainment of the Conference.

Bishop Hurst presided for the first time over this Conference, and in his presidency sought to advance the interests of Zion. He spoke several times at some length. His remarks on the question of prohibition, culled from his experience while a resident of Iowa to give force to his statements, were greeted with earnest applause. The address to the class about to be admitted into full connection, was a forcible, practical one, and for an hour held the rapt attention of the large audience assembled in the church.

The sessions of the Conference were unusually exciting. There is always more or less excitement connected with the session of "General Conference year," but this year other causes contributed to keep the interest alive from the very beginning, as there were contests for both secretarieships. Rev. W. B. Watkins, D. D., was chosen secretary, and subsequently called to assist him Revs. A. C. Johnson and N. P. Kerr. For statistical secretary, Rev. M. M. Sweeney was elected, and had for his assistants Revs. J. B. Ueber, J. W. Righter, A. J. Ashe and M. D. Lichliter.

Friday was set aside for the election of General Conference delegates, and four ballots were necessary to decide who were to represent the members of the Conference in the law-making body of the church. The first ballot showed that two were chosen—Revs. C. W. Smith, D. D., and J. F. Core, D. D., who leads the delegation, and who received the largest vote given to anyone who was elected, is well known in the church as the editor of the *Pittsburgh Christian Advocate*. It is the third time he has been chosen as a delegate, and he may take the position he holds in the delegation as an assurance of the confidence his brethren have in him and a compliment to his management of the paper, the last year showing a handsome advance in subscriptions, making the circulation larger, if I am not mistaken, than it has been for a dozen years. Bro. Core has just closed a local term as presiding elder of the Blairsville District, and goes this year to Wilkesburg, a beautiful suburb of Pittsburgh. He has filled some of the best appointments in the Conference. On the third ballot, Dr. N. G. Miller was found to be one of the elect. He, too, is from the ranks of the presiding elders, having been for three years in charge of the McKeesport District. A man of decided convictions, devoted to his church, he will make a valuable member of the General Conference. The next ballot showed that Dr. W. B. Watkins had received enough of the suffrages of his brethren to give him a place in the delegation. Just closing his pastorate at Beaver, the seat of one of our most flourishing schools, he takes charge of the church in which the Conference sessions were held. A man of fine literary tastes, he is universally popular in his charges, and is in great demand for the lecture platform. He was doubly honored at this Conference, as before stated, being elected secretary. The reserves are, Revs. T. N. Eaton and J. F. Jones, presiding elders, respectively, of the Allegheny and Washington Districts. If either of them are called to act as delegate, the position will be worthily filled.

The Lay Conference met the same day, and chose for first delegate Mrs. Lizzie Vankirk. She is the wife of Mr. Wm. Vankirk, a leading member of Christ Church, Pittsburgh, and prominently connected with railroad and manufacturing circles of the city. Mrs. Vankirk is an earnest Christian woman, devoted to the interests of the church. She has long filled the position of Conference secretary of the Woman's Foreign Missionary Society, is a pleasing speaker, and is well worthy to sit with Mrs. Newman and Miss Willard in the highest body of the church to which they belong. The second lay delegate, Josiah Shrickler, is a prominent coke manufacturer, earnest in spiritual life and work, and in his prosperity gives largely and freely of his means for the advancement of the Redeemer's kingdom.

The anniversary of the different Conference societies were largely attended and intensely interesting. The evening before the opening of Conference was given to the Historical Society. The speaker of the hour was Judge J. W. F. White, who is serving his second term on the bench of Allegheny County. His father was a member of the old Baltimore Conference, and one of the original members of the Pittsburgh Conference. Chaplain McCabe was on hand for the missionary anniversary, and happy for the report of the secretary showed the collection for missions in the Conference had advanced over the preceding year about \$3,500, bringing it within one thousand dollars of the "million-dollar line." Dr. J. H. Vin-

cent, brainy and active, fertile in plan and thought, brought the interests of his societies to the attention of the Conference. The cause of the Freedmen was not allowed to be lost sight of while Dr. J. C. Hartzell was there to plead in behalf of this lowly people. A practical illustration of the interest of the Conference in the colored race was given in a subscription of \$500, to help them build a church in Pittsburgh. Dr. W. A. Spencer, with song and speech, interested his hearers in Church Extension. The American Bible Society had a fitting representative in Dr. James Morrow of the Philadelphia Conference.

Of course the question of a change in the ratio of representation in the General Conference was brought before the Conference. Its disapproval could not be more emphatic, as not a vote was recorded in favor of a change, and 122 voted against.

A class of promising men were received on trial, all of them having experience in the work, having served as supplies.

On Sabbath the pulpits of the various churches of New Brighton and adjoining towns were supplied by members of the Conference. Of course the Conference church was the centre of attraction. Bishop Hurst preached in the morning and ordained a class to deacon's orders. In the class, among others, were Mingo G. Vulcheff, Ph. D., a native Bulgarian, who goes as a missionary to his people, and Peter O. Matthews, a full-blooded Indian, who as a local preacher labors among his own race. In the afternoon, Dr. W. A. Spencer preached, and at night Dr. O. J. Cowles, of Christ Church, Pittsburgh. Following Dr. Cowles, Dr. Spencer made an exhortation, gave an invitation for penitents, and fourteen came to the altar; and in the prayer service that followed, a number were happily converted.

Oct. 20, 1887.

"Now, the sowing and the weeping,  
Working hard and sowing long;  
Afterward, the golden reaping,  
Harvest home, and grateful song."  
"Now, the pruning, sharp, unsparring,  
Scattered blossom, bleeding shoot;  
Afterward, the planter's bearing,  
Of the Master's pleasant fruit."  
"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

Oct. 20, 1887.

"Now, the sowing and the weeping,  
Working hard and sowing long;  
Afterward, the golden reaping,  
Harvest home, and grateful song."

"Now, the pruning, sharp, unsparring,  
Scattered blossom, bleeding shoot;  
Afterward, the planter's bearing,  
Of the Master's pleasant fruit."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

"Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King."

From the same house we have *DEEM BEAT OF THE NATION*, by Charles Carleton Coffin. Royal octavo, profusely and finely illustrated. Mr. Coffin, under the familiar title of "Carleton," has been one of the most accomplished letter-writers of the newspaper press. He was specially conspicuous for his letters during the civil war, and his previous volumes of the same character, as this—"The Boys of '76," "The Story of Liberty," etc.—will assure this fresh work from his pen of a wide and hearty welcome. It gives in a flowing style, embellished by incidents and anecdotes, the whole story of the war of the Rebellion from its opening to its close. It is so popularly written that our youthful readers will enjoy it equally with their seniors, and will learn from it the important lesson of both the cost and value of our free republican government.

The Harpers issue, in a handsome, fully illustrated quarto, *FOOT, AND DRAGONS*; Sketches of Army Life at Home and Abroad, by Rufus Fairchild Zogbaum. The writer, from personal inspection, in a lively manner, gives characteristic scenes in the life of the soldier in the French Army, the English, the German, and in the small American regular force. It is both a very entertaining and an instructive book. The illustrations are particularly striking and characteristic.

THE HEART OF MERRIE ENGLAND, by Rev. James S. Stone, D. D. 12mo, \$1.75. Porter & Coates: Philadelphia. The tourist in this volume, passes over familiar ground; but he is deluged with it, and gathers up many very pleasant legends and historical facts, while he describes places and noted structures that never lose their interest to the reader. The book will while away profitably the hour of recreation, and recover many pleasant recollections in the minds of those who have looked upon the same scenes, as well as afford interesting pictures to those who have never been privileged to visit them.

RUSSIAN NOVELISTS, by E. M. de Voglie, translated by Jane Louise Edmunds. Boston: D. Lothrop & Co. \$1.50. This is a compendious work, appearing very seasonably now that the Russian novelists are securing so much popular attention. The writer gives sketches and aptly chosen criticisms of four leading authors—Gogol, Tourgenief, Dostoevsky and Tolstoy. It will be of special interest to have the estimate of a national contemporary of these noted writers. The author also gives a very instructive outline of the rise, progress and different eras of Russian literature and its relation to different writers.

BEYOND THE STARS; or, Human Life in Heaven, by Rev. Archibald McCulloch, D. D. New York: A. D. F. Randolph & Co. 12mo, \$1.00. This is not a work of the imagination, but a very calm and very convincing consideration of the Scriptures relating to the heavenly country and life. It is full of comfort for the bereaved, and a wholesome inspiration to those who are seeking a city that hath foundations. The volume is especially precious one for devotional reading.

POEMS, by Henry C. Hayden. Published for the author, New York, Mass., with a fine steel portrait. The volumes very neatly printed and issued from the press of Rand, Avery & Co. The poems are short, largely of home incidents, and pathetic sentiment. The versification is especially happy and melodious. Some of the themes are particularly tender and impressive, like "Unforgotten" and "Mollie and Grandfather," and some of the verses are written with remarkable force and vigor, without sacrificing their lyrical freedom and rhythmic cadence. Our Newton bard has certainly won his way in his attractive and inspiring volume.

THE SCOTCH PULPIT FROM THE REFORMATION TO THE PRESENT DAY, by William M. Taylor, D. D., LL. D. New York: Harper & Bros. 12mo, 287 pp. This volume contains the lectures delivered by Dr. Taylor before the Theological School of Yale College, on the Lyman Beecher foundation. The successive eras in the Scotch pulpit are introduced by very interesting sketches and criticisms of the leading ministers of the hour, such as John Knox, Melville, Rutherford, Archibald Leighton, Thomas Chalmers, etc. No form of discussion the history, power and influence, could be more impressive or interesting than this. The lectures awakened a lively appreciation at the time of their delivery, and the volume which embodies them will prove almost equally attractive and instructive to the general reader. It is one of the best of treatises to place in the hands of the young minister. It is full of suggestion, of practical counsels, and of valuable ecclesiastical history.

ELEMENTARY PSYCHOLOGY AND EDUCATION, by Joseph Baldwin. New York: D. Appleton & Co. 12mo. This is one of the valuable international education series, which the publishers are issuing, under the editorial supervision of W. T. Harris, A. M., LL. D. The present volume is prepared as a text-book for high and normal schools, and seems to be sufficiently fundamental and clearly arranged to meet the capacities of young beginners in the study of the mind. Such a text-book has certainly been called for, and our educators will be ready to give it an examination and hearty welcome if it fulfills the promise of its author.

FIGHTING THE SEA; or, a Winter at the Life-Saving Station, by Rev. Edward Ransom. New York: Thomas Whitaker, 16mo, \$1.25. Our excellent correspondent, in an attractive story, brings out very interesting and valuable facts about the life-saving service of the Government along the shores of the ocean and the great lakes. The book is an entertaining one, and is equally instructive. We heartily commend it to our young readers.

William S. Gottsberger, New York, issues a new revised edition of Count Leo Tolstoy's *THE COSSACKS*. This edition is translated from the Russian by Eugene Schuyler, who has been for years in Russian literature, who introduces the work with a valuable preface. This story was one of the earlier works of the famed novelist, and was issued just before the great change in his religious views and experiences occurred.

OLD NEW ENGLAND DAYS: A Story of True Life, by Sophie M. Damon. Boston: Cappelletti, Hurd, 16mo, \$1.25. This handsome little volume is delightfully written. Its scene is laid in Vermont, in the period of war of 1812. The story is naturally told, with a very happy recovery of the life, home customs and points of those days, in the country. Its truth to fact and nature is vouched for, and this the reader will readily accept. It is, every way, an entertaining little book.

THE HUNDRETH MAN, by Frank R. Stockton. 12mo.



The Sunday School.

FOURTH QUARTER. LESSON VIII.

Sunday, November 20.

Matt. 11: 20-30.

BY REV. W. O. HOLWAY, U. S. R.

JUDGMENT AND MERCY.

I. Preliminary.

1. GOLDEN TEXT: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28).

2. DATE: A. D. 28; summer.

3. PLACE: Capernaum, probably.

HOME READINGS.

Monday. The invitation of Christ, Matthew 11: 28-30.

Tuesday. The judgment of Christ, Matthew 11: 20-30.

Wednesday. The sending of the seventy, Luke 10: 1-16.

Thursday. The return of the seventy, Luke 10: 17-23.

Friday. The lowly Saviour, Phil. 2: 1-11.

Saturday. The sympathizing Saviour, Heb. 4: 14-16.

Sunday. The comforting Saviour, John 14: 1-5.

Blanche Willis Harper & Bros., Publishers, New York.

II. Introductory.

There were certain cities in Galilee which had been specially favored with the presence and ministries of our Lord, which yet had not been moved to repentance by the wonders they had seen and the teachings to which they had listened. Grieved at their hardness, Jesus assumes at length the righteous severity of the Judge, and utters over them the prediction of coming woes. Heavy will be the doom of Chorazin and Bethsaida for their perversity— heavier even than that of the corrupt Tyrians and pagan Sidonians, who would have "repented long ago in dust and ashes," had they been permitted to see the "mighty works" which had been wrought in these Galilean towns. And Capernaum, too, highest of all in privilege, heaven-high in exaltation over other cities in being the chosen residence of Jesus himself and the scene of repeated miracles—for her was reserved the lowest depth in the abyss of condemnation; for her guilty inhabitants a punishment more intolerable, in the day of judgment, than that which awaits the vile Sodomites, whose city would never have been smitten by the fiery tempest had they enjoyed the privileges accorded to favored Capernaum. And then, in one of those rarely-recorded public addresses to the Father, Jesus acknowledged the justice and wisdom of His dealings, in concealing the heavenly mysteries from "the wise and prudent," whose intellectual pride hindered their receiving them, and granting the revelation to the poor and unlearned—mere "babes" in the wisdom of this world. "Even so, Father, for so it seemed good in Thy sight."

The next utterance of our Lord is one of the most remarkable declarations of His personal dignity which the Gospels contain. He asserts that "all things" had been committed to Him by the Father—all power and authority; that the mystery of His own nature was known only by the Father, even as the Father was utterly beyond comprehension save by the Son and by him to whom the Son, as the Mediator, will reveal Him. But the lofty powers and knowledge thus vested in Himself are not to be used for self-exaltation, but for the most beneficent purposes; and, therefore, turning to the multitude, He uttered that tenderest invitation to the suffering sons of men which ever found expression in human speech, the echoes of which will be heard to the end of time, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest"—rest from fears and sorrows and sins, from fruitless cares and anxious disquietude, from vain efforts to conquer temptation and achieve righteousness in one's own strength. Meekness and lowliness characterize Him as a Teacher, and the "yoke" of His discipleship is "easy," and the "burden" which He imposes salutary and "light."

III. Expository.

20. Then began He.—After waiting in vain for the repentance of these Galilean towns which had witnessed His mighty works, He changes His tone of address. To upbraid—to rebuke, or reproach—redounds judgments upon them. His mighty works—many of which (those at Chorazin and Bethsaida) were not recorded. Because they were repeated—His miracles and teaching had repeated—to convince men, and lead them to repentance and discipleship. The Galileans frequently "marveled," but rarely repented.

21. Woe unto thee.—not a malediction, but a prediction; a solemn, authoritative declaration of judgments that "must needs come," because of persistent impenitence. Chorazin—mentioned in the Gospels elsewhere, except in the parallel passage in Luke (10: 12-13)—a town about two miles north of Capernaum, according to Jerome, the ruins of which are now called Kharoz, or Kharas. Bethsaida.—There were two Bethsaias, one on the western shore of the Sea of Galilee, the other (Bethsaida-Julias) on the eastern. The western "city" was probably meant, it being near Capernaum, and the home of Peter, Andrew, and Philip. No miracles are recorded as having been wrought here, which may be regarded as a confirmation of John 21: 25. Tyre and Sidon—ancient, Phoenician cities, on the coast of the Mediterranean, north of Palestine, noted for their wealth and corruption, repeatedly denounced by the prophets, and chastised by severe judgments, as, for example, when they were taken by Nebuchadnezzar, and Alexander. They still existed. It does not appear that our Lord ever visited them, though He went to their "coasts" (Matt. 23: 23). They would have repented long ago—Privileges are by no means evenly distributed in this world, and therefore responsibility is not regarded as uniform. "To whom much is given, much is required." The servant who knew his lord's will and did it not, was to be beaten with many stripes; while only a few stripes were to fall upon him who was ignorant of his lord's will. In sackcloth and ashes—the Oriental symbols of mourning. The robes were strewn upon the head, and the proper clothing exchanged for a garment made of coarse hair-cloth. In this costume the mourners commonly sat upon the ground. The meaning is, that had the Sidonians and Tyrians

enjoyed the presence of Christ and His teachings and miracles, as had these highly-favored Galilean cities, their repentance would have been profound, and exhibited by every expressive emblem possible.

22. It shall be more tolerable.—Human responsibility is measured by the opportunities granted, the clearness of light with which the man is favored. There are different degrees of punishment, as there are different degrees of blessedness. "How fearful the application of this principle to those in Christian lands who neglect the great salvation" (Ripley).

Over and above their immediate import, the words are full of meaning as throwing light on the ultimate law of God's dealings with the heathen world. Men are judged not only according to what they have done, but according to what they might or would have done under other circumstances and conditions of life (Ellcott).

23. Then, Capernaum.—its site uncertain; believed to be identified with Tell Hinn, on the northwest corner of the Sea of Galilee. (Notice the change of reading in R. V.) Exalted unto heaven—in point of privilege, it having been chosen by Jesus for His place of residence, after His repulse from Nazareth; and having been the scene of many notable miracles, such as the healing of the centurion's servant (Matt. 8: 5-13), Simon's mother-in-law (Matt. 8: 14), the paralytic (Matt. 9: 1-13), the demoniac (Luke 4: 33). "Hades" brought down to hell (R. V., "Shades").—Heaven and hell are used here antithetically—

to express the height of privilege, the second the depth of ruin which would follow the misuse of privilege. Had been done in Bethsaida—that wicked city which was once the chief city of Palestine, but had been smitten by fire, and submerged by the waters of the Dead Sea. It would have remained until this day.—That is, their repentance would have averted judgment, and though one of the oldest cities, it would have survived till Christ's day, as a monument of God's guardianship over those who honor and love Him.

24. More tolerable for the land of Sodom.—Evidently our Lord is speaking of the future and final judgment; and He does not regard these Sodomites as having been annihilated, but as still existing, and reserved for punishment corresponding to the light which they had.

Observe here: 1. That there shall be a day of judgment; 2. That in the day of judgment, some sinners shall fare worse than others—there are degrees of punishment; 3. That the worst of heathen, who never heard of a Saviour, shall fare better in that day than those who continue impenitent under the Gospel (Burkitt).

25. At that season.—either immediately after He had denounced the cities above mentioned, or on some special occasion of which the connection is lost. Possibly the sight of His disciples around Him, so receptive of His word, as contrasted with the proud and wealthy rejecters of His truth in these condemned cities, suggested the accusation that follows. Answered and said—answered whom? As Jesus immediately addressed the Father in one of those public acknowledgments which are so rarely recorded, it might be that some comforting word had been spoken to Him from on high, inaudible to others. I thank Thee—better, "I confess," or "acknowledge." Thee—"Thy justice in all things." O Father, Lord of heaven and earth.—Jesus addresses Him as His Father, not as His Lord; He is "the Lord of heaven and earth." Four more instances of this style of addressing the Father publicly, are given—at the grave of Lazarus (John 11: 41); in the sacerdotal prayer (John 17: 1); also in John 12: 28; and on the cross (Luke 23: 34). Then hast he said these things—"these mysterious arrangements by which the sinner is condemned in his pride and unbelief, the humble and childlike saved, and God justified when He saves and condemns" (Alford). These things are not arbitrarily "hid." Simply, "the wise and prudent" refuse to see them. "If our Gospel be hid, it is hid to them who are lost, in whom the goal of this world hath blinded the eyes of them that believe not," etc. The wise—the learned class, given to speculation, and to the pride which merely intellectual culture so easily engenders. Prudent—the sagacious, shrewd men of business. Babes—to the docile and childlike, the receptive and humble, who have no pride of intellect to hinder their faith and obedience.

26. Even so, Father.—In this confidence in the unerring wisdom and goodness of the Father over all, Jesus himself found rest, and His followers should do the same.

Take up the great enigma of the doings of God, and the destiny of men, at His end, and you may adopt whatever method of solution you prefer; make your way through the difficulties which beset you, as far as you can; sooner or later you reach the point where explanation fails, and where there is nothing left but to join with Him who said, "Even so, Father, for so it seemed good in Thy sight" (Hanna).

27. All things are (R. V., "have been") delivered unto Me—"all things" absolutely, without limitation; "all futures;" "all the treasures of wisdom and knowledge;" "All things were made by Him," and He "upholds all things by the word of His power;" "by Him all things consist." This declaration should not be restricted to His mediatorial dignity, though that, of course, is included. No man knoweth the Son but the Father.—The nature and being of Christ the God-man is a sacred mystery, which no mortal mind can comprehend, which no one fully knows but the Father. Neither knoweth any man the Father save the Son.—None but the "Only-begotten," whose home is "in the bosom of the Father," can truly know Him. Contrast the imperfect and unworthy conceptions of God which prevailed before the advent with that revelation of the Father which Jesus gave to the world. And the glorification of the Son will reveal Him—not merely His omniscience and omnipotence and wisdom, not merely those attributes which make up the doctrinal declaration concerning God, but that inner revelation to the heart of His Fatherhood, and love, and grace.

Jesus is the only being who could know God fully, having seen Him as He is, being one with Him. No man knows the Father except He add to the knowledge gained from other sources that special knowledge of God's grace and love which the Son affords. Philosophy is in no way right, that to the Christian, God is the Unknowable. For the way in which the Son reveals the Father, and to whom He will reveal Him, see John 14: 15-24 (Abbott).

28. Come unto Me.—The connection with the preceding verse is strongly marked. Seeing that "all things are delivered unto Me of My Father," and so no man knoweth the Father "save he to whomsoever the Son will reveal Him," and "no man cometh unto Me, in faith, believing that the Father will be revealed, and light and grace and peace be given. All—not this or that person, but all that are in anxiety, in sorrow, in sin, come—not that I may call you to account, but that I may take away your sins; come—not that I want your honor, but that I want your salvation" (Chrysostom). Labor—the toiling and striving. Heavy laden—the burdened. Primary reference may have been had either to those among the Jews who were groaning for deliverance from the Roman yoke, or wearied with the ritualistic exercises of the Scribes and Pharisees, who bound upon men's shoulders, in the shape of oppressive ceremonies and obligations; but the wider application, to those who "labor" to make themselves better, and are "heavy laden" with con-

scious guilt or sorrow, is the one which finds most general acceptance. I will give you—"I" is emphatic. To Me only has it been delivered of the Father to make this gift. And it must be given; it cannot be purchased; it is all of grace. Rest—the inner rest of trust and hope, not to be gained by any efforts after legal righteousness; the peace which passeth understanding, which no foreboding can disquiet, no anxious cares disturb, no fear of condemnation dispel.

29. Take My yoke upon you.—The Jewish teachers spoke of "the yoke of the law." To this "yoke" the scribes had added a heavier one—"the tradition of the elders," and it is to this latter "yoke" that special reference is made. For this "yoke of bondage" our Lord would substitute His own "easy yoke." The bondage to ceremonies He would do away with; or, as one of His apostles expressed it, "Stand fast in the liberty where with Christ hath made you free, that ye be not again entangled in the yoke of bondage." Learn of Me—become My disciples; and follow My example and teachings. I am meek and lowly in heart—not in semblance, like the scribe, but in reality; and therefore fitted to teach and exemplify those fundamental duties of meekness and humility. Notice that our Lord was not elated, or unduly puffed up, because "all things had been delivered" unto Him of His Father. Though highest in dignity, He was lowliest in humility. Rest unto your souls—the tranquillity which is within, and which follows from meek and lowly submission to the will of God.

30. In easy—gentle, agreeable, helpful. The yoke of bondage which He imposes never galls and is cheerfully borne. Augustine, in one of his sermons, compares Christ's easy yoke to the plumage of a bird, "an easy weight, which enables it to soar to the sky." Burden light—in comparison with the burden of sin, or with that of the law, which was added because of sin.

IV. Illustrative.

1. GOD'S WAYS.

If Tyre and Sidon, and Sodom and Gomorrah would have repented if further opportunity and greater manifestations had been awarded them, the question naturally occurs, Why were these not given? The answer is, that sufficient opportunity and sufficient warning were given; and, as no laborer in the vineyard has a right to call God to account for giving a penny to all alike, so no outcast has a right to call God to account for not giving all the same opportunity. If the disciple, still perplexed, asks, Why such seeming inequalities in the administration of divine grace? Why the gift of Christ to the cities of Galilee, and the withholding of it from Tyre and Sidon—there is no other answer than, "Even so, Father, for so it seemed good in Thy sight" (Abbott).

2. CHRIST'S YOKES.

To take Christ's yoke upon one, then, is to enter into His service. A yoke of some kind we all are born under, or willingly take on. Some assume the yoke of a single passion; and if that passion be a strong one, such as covetousness, it turns the man into a slave, making him a mere beast of burden—time for nothing, care for nothing, taste for nothing, joy in nothing but in working for it, and under it. Nor does it mend the matter if, instead of one, there be many such yokes about the neck. It is all marring, as bearers of the one yoke or many, that Jesus says, "Take up My yoke; throw off these others—the yoke of pride, of covetousness, of sensuality, of worldliness, of ambition, of self-indulgence; take on that yoke which contains in devotedness to Me and duty, in a life of self-restraint, in a struggle with all that is evil, a cultivation of all that is beautiful, and good, and holy" (Hanna).

RELIGIOUS SUMMARY.

GENERAL METHODIST.

—The Book Agents have reduced the price of the Western, the Northwestern and the Central to \$2.

—The New Zealand Methodist advocates independence for New Zealand Methodism, which is now a part of the Australian Conference.

—From Lincoln, Neb., Mrs. H. B. Skidmore telegraphs to the Christian Advocate: "The amount raised by the Woman's Foreign Missionary Society last year was \$190,000. This is an advance of twenty-three thousand dollars."

—The Northwest Iowa Conference met at Sioux City, the town where Haddock was murdered. A striking portrait of the lamented pastor hung before the pulpit during the session.

—The total membership of the Northwestern Branch, W. F. M. S., is about 22,000—an increase of 2,000 last year. The total receipts for the year were \$43,278—an increase of \$7,800.

—The St. Louis Conference of the Methodist Episcopal Church, South, at its last session, adopted a resolution declaring the signing of petitions for saloons inconsistent with the obligations of church membership.

—The board of Church Extension of the Methodist Episcopal Church will hold special anniversary services in Baltimore, Nov. 27. Drs. Spencer and Kynett, and possibly several of the Bishops, are expected to be present.

—A check recently given a Western Methodist minister reads as follows: "Pay to Rev. —, or order, \$15, for preaching the Methodist Episcopal doctrine, not exactly in the old style, but just near enough to give a faint glimpse of truth."

—Mary A. Hughes, daughter of the associate editor of the Guide to Holmes, sailed from New York for India, Oct. 12. She goes under appointment from the Women's Foreign Missionary Society to the Methodist Episcopal Church, to open female missionary work in Madras.

—A ringing call has been issued, signed by Bishop Mallie and more than forty members of our church, for a Sabbath convention at Elgin, Ill. Other churches join heartily in the movement.

—Rev. T. F. Ryan, of the West Virginia Conference, was recently shot and killed by burglars, who entered his house at midnight and became enraged because they could find but \$400 of the \$900 they expected. Mr. Ryan having deposited in bank \$500 of this amount. The next day the robbers were pursued by officers and citizens, and several were killed and captured.

—Rev. J. M. Trimble, D. D., stands at the head of the Ohio Conference delegation to the General Conference. He was a member of the General Conference of 1884, and of every subsequent one. If he should live to serve through that of 1888, he will have been a member of twelve sessions.

—The Memorial Church erected at Portrush, Ireland, in memory of Dr. Adam Clarke, was dedicated Sept. 29. The foundation stones were laid just a year before by the Duke of Abercorn. It was built by subscription raised in Ireland, England, Scotland and America, through the instrumentality of Rev. Dr. John Ker. The new building takes the place of an older church built in connection with a school by Dr. Clarke.

—The Northern Presbyterian Church contributed last year to its Ministerial Relief Fund \$113,830 cash.

—There are forty millions of Presbyterians in the world.

RHEUMATISM is undoubtedly caused by lactic acid in the blood. This acid attacks the fibrous tissues and causes the pain and aches in the back, shoulders, knees, ankles, hips, and wrists. Thousands of people have found in Hood's Sarsaparilla a positive cure for rheumatism. This medicine, by its purifying action, neutralizes the acidity of the blood, and also builds up and strengthens the whole body.

ONE-HALF PHYSICAL AILMENTS to which man is heir arise from bad digestion. Hood's Sarsaparilla cleanses the blood, and restores the system to its normal condition. It is a cure for all troubles arising from faulty digestion. Hood's Sarsaparilla is a preparation so widely advertised as to be known to all. It is a quantity of personal letters from well known physicians who favor its use.

COMMON SENSE should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common-sense method of treating it is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. That this peculiar medicine does cure catarrh is shown by the many testimonials from people who have found relief upon using it when all others had failed. A book containing statements of cures sent on receipt of two-cent stamp, by C. I. HOOD & CO., Lowell, Mass.

DON'T SUFFER COLD TO ACCUMULATE on cold, until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hood's Sarsaparilla. Hood's Sarsaparilla and Tar achieve an easy victory. Sold by all Druggists at 25c. 30c. and \$1.

Catarrh Cured

Catarrh is a very prevalent disease, with distressing and offensive symptoms. Hood's Sarsaparilla gives ready relief and speedy cure, from the fact it acts through the blood, and thus reaches every part of the system.

"I suffered with catarrh fifteen years. Took Hood's Sarsaparilla and I am not troubled any with catarrh, and my general health is much better." I. W. LILLIS, Postal Clerk Chicago & St. Louis Railroad.

"I suffered with catarrh 6 or 8 years; tried many wonderful cures, inhalers, etc., spending nearly one hundred dollars without benefit. I tried Hood's Sarsaparilla, and was greatly improved." M. A. ABNEY, Worcester, Mass.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, acting upon the system in a most beneficial manner. Hood's Sarsaparilla is a preparation so widely advertised as to be known to all. It is a quantity of personal letters from well known physicians who favor its use.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and is worth its weight in gold." J. T. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." L. BARRINGTON, 30 Nassau Street, New York City.

Hood's Sarsaparilla

Sold by all druggists, \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

Rubifoam

A delightfully fragrant and healthful liquid substitute for TOOTH POWDER. Contains no grit, no acid, no anything injurious to the teeth. It is sweet, white, like breath, removes tartar, and prevents decay. LARGE BOTTLES, 25 CENTS.

Prepared by C. W. HOYT & CO., Proprietors of Hoyt's German Cologne, Lowell, Mass. Sold by all Druggists.

DON'T

Allow your Clothing, Paint, or Woodwork, washed in the old rubbing, twisting, wrecking way. Join that large army of sensible, economical people, who from experience have learned that James Pyle's Pearline, used as directed on each package, saves time, labor, rubbing, wear and tear.

Your Clothes are worn out more by washing than wearing. It is to your advantage to try Pearline.

JAMES PYLE, New York. Sold Everywhere.

WE WANT EVERY

HOUSEKEEPER

TO HAVE A SAMPLE OF

ELECTRO-SILICON

20 YEARS IN HOUSEHOLD USE THE BEST SILVER POLISH

which will be sent free on receipt of address with name of this paper. Full sized box, postpaid for 10c. in advance. The Electro-Silicon is made in New York.

THE ELECTRO-SILICON CO., 72 John St., New York.

QUAKER MILLS

TRADE MARK.

ROLLED WHITE OATS

A BREAKFAST DISH. Quickly Cooked—Easily Digested. Delicious and Popular. SOLD BY ALL GROCERS.

Quaker Mill Co., Ravenna, Ohio

AARON R. GAY & CO.

Stationers and Blank Book Manufacturers.

ACCOUNT BOOKS

Of any desired pattern made to order. 123 State Street, Boston, Mass.



B. A. Atkinson & Co.,

L. BEAL, HOU E FURNI-HERS,

OCCUPYING THE LARGEST ESTABLISHMENT IN THE U. S.

Devoted to their line of business, they are the HOUSEKEEPERS OF AMERICA the largest and best selected stock ever shown of

PARLOR SUITS FROM \$35 TO \$500,

CHAMBER SETS FROM \$15 TO \$300,

ODD PEGS PARLOR FURNITURE, ETC, ETC,

in the most beautiful variety. All goods are sold for CASH OR ON INSTALLMENTS ON THE MOST LIBERAL TERMS. AND DELIVERED FREE in any city or town where there is a railroad freight station in Vt., N. H., Mass., R. I., or Conn.

They continue their LIBERAL INDUCEMENTS. Which are as follows:

Customers living in the States of Mass., R. I., or Conn., who buy \$50 worth of goods, are allowed free to Boston for one person.

Customers who live in the above States, who buy \$100 worth of goods, are allowed fares both ways for one person.

DINING-ROOM FURNITURE

of all kinds, Kitchen and Hall Furniture, Desks, Sideboards, Mirrors, Clocks, Cabinets, Ensembles, Bookcases and Racks, etc., also a large line of SOFA BEDS, BED ROOMS, CLOSET LAMPS, and all kinds of upholstered goods at prices that DEFY COMPETITION.

CARPETS.

Ingrain Carpets 25c. to 50c. Velvet Carpets 50c. to \$1.00. Oil Cloths 25c. to \$1.00. Body Brussels Carpets 50c. to \$1.00. STRAW MATTING, we have in stock, in great variety. Also, RUBS, MATS, ART SQUARES, COTTON CLOTHS, SAPIRE AND COTON MATTING, SHERRIN MATS, CARPET SWEEPS, ETC. IN GREAT VARIETY.

Write for Samples and Prices. WRITE FOR CATALOGUE AND PRICES.

CROCKERY AND LAMPS.

English Decorated Tea Sets.....\$3.50 up. English Decorated Dinner Sets..... 9.50 up. English Decorated Toilet Sets..... 2.00 up. Largest and Best Assortment in the City. CALL AND BE CONVINCED.

B. A. Atkinson & Co.,

827 WASHINGTON ST., COR. COMMON ST., BOSTON, MASS.

WESLEYAN ACADEMY.

WILBRAHAM, MASS. One of the half dozen best Preparatory and Classical Schools in the United States. Excellent facilities in Academic Studies. Excellent facilities in Preparatory and Academic Courses. The payment of \$60 in advance will cover all tuition in the Preparatory and Academic Courses, together with board, a limited amount of washing, room-rent, fuel, and all other necessary expenses, except books, stationery, lights and small contingencies for the winter term. For full particulars, apply to Dec. 7. Send for catalogue to G. M. STEELE, Principal.

WESLEYAN HOME.

For Orphan and Destitute Children. This Home, pleasantly situated in Newton, Mass., is now open for the reception of children. Applications, which will be placed at once before the proper committee, can be made to the President of the Board, B. K. Peirce. ZION'S HERALD Office, Boston, 36 Bromfield St.

LANGUAGES.

The Meisterbach System, by Dr. R. S. ROBERTS. Is the only successful method ever devised to learn to speak without a teacher, and in a few weeks.

French, German, Spanish or Italian. Endorsed by leading linguists. Terms, \$5.00 for books of either language. Sample copy, Part I, 5c. sent. Liberal terms to teachers.

MEISTERSCHAF PUB. CO. Boston, Mass.

EAST ME. SEMINARY

Hackensack, Me. Rev. J. F. CHASE, Ph. D., Principal.

Full Term begins August 22, 1887.

Winter Term begins November 28, 1887.

Spring Term begins March 13, 1888.

College Preparatory, Scientific, Academic, Normal, Art and Musical courses. Military Tactics. Business College with first-class instruction. Location unsurpassed; easy of access by boat by all Terms low. Send for Catalogue.

Boots by Mail.

For men, women and children. Prepared without extra charge. Fit and service warranted. Narrow goods a specialty. Keep all widths. If you cannot find FIRST CLASS goods in your vicinity, send to me from any State or Territory. If they don't suit return them.

Send for illustrated catalogue. Reference ZION'S HERALD.

M. G. PALMER, 541 CONGRESS ST., PORTLAND, ME.

NEW ENGLAND

Methodist Book Depository

New Publications

C. L. S. C.

REQUIRED READINGS FOR 1887-'88.

"History of the United States." Rev. Edward E. Hale, D. D., LL. D. .... \$1.00



## CONTENTS.

Original Articles.	208
Editorial. Among Our Periodicals.—New York Letter.—The Relation of the Roman Church to the Public Schools.	208
The Christian Alliance.—Is Drummond a Safe Guide?—Pittsburgh Conference Letter.—Educational Items. Our Book Table. Periodicals and Pamphlets.	204
The Sunday-school.	208
Religious Summary.—Reading Notices.—Advertisements.	205
Editorial.	208
The Silver Lining of the Cloud.—The Public Schools. EDITORIAL COMMENT. PERSONAL AND MISCELLANEOUS. Missionary Conventions.—The Anglo-American Peace Movement. THE CONFERENCE.	206
The Conferences.	207
Business Notices, Church Register, Advertisements, Marriages, etc.	207
The Family.	208
Speaking to the Heart. (Editorial.) Original and Selected Poems.—Jesse Lee in Maine.—Speech—Seasoned with Salt.—Mrs. Slack's Journal.—About Women. THE LITTLE FOLKS. The "Put Out" Engine. MISCELLANY. Mission Notes.	208
Obituaries.	208
Temperance Items.—Ministerial Associations.—Advertisements.	209
The Week.	209
Reading Notices.—Advertisements.	209

[Entered at the Post-office, Boston, Mass., as second-class matter.]

# Zion's Herald.

WEDNESDAY, NOV. 9, 1887.

## THE SILVER LINING OF THE CLOUD.

While there has been a manifest reaction from the materialistic atheism of a few years since, and a sound theistic philosophy has assumed a commanding prominence in the world of thought, it is not to be disguised that a subtle liberalism has been widely diffused throughout the reading classes in society. What may be considered even conservative orthodox views of the divine origin and inspiration of the Scriptures, of the atonement accomplished by the incarnation and death of Jesus Christ, of His pre-existence and Deity, of human responsibility, the nature of sin and the retribution following impenitence, are constantly referred to, in the secular press, as a medieval faith, and are openly ridiculed and trampled upon by the liberal religious periodicals of the day.

Thoughtful men who sincerely, and from profound conviction, accept these "traditional" views of the "truth as it is in Jesus," and who earnestly believe the spiritual life of the church and the hope of the world's redemption depend upon their being accepted in hearty faith and forming the inspiration to holy living and to consecrated effort, have looked with no ordinary anxiety upon this "trend" in the philosophic and religious thought of the hour. It is sitting into our realistic fiction, and in the novel of the day we have new theology and modified "liberalism" intermingled with the romances of love. The most serious aspect of the matter is the influence of this critical atmosphere upon the half-formed minds of our young students, both in science and theology. Thus we find in one of our leading religious journals, the editor, who has won by his catholic spirit and broad scholarship the confidence of youthful doubters, asked by a young minister—who affirms himself to be of a Methodist stock and educated under its religious influence, and who knows well that certain views with which he is evidently coquetting would receive no countenance in the church of his birth—if a place could be found in the Congregational Church by a spiritual teacher holding unorthodox views of the Trinity, of the Atonement, and of eschatology. All this is quite depressing; although, when we calmly weigh the matter, it loses much of its serious aspect. Out of more than ten thousand members of the Methodist ministerial Conferences, one can count upon one hand the preachers with unsettled doctrinal opinions upon vital truths, who are looking around for more elastic forms of faith, or are rushing into print with their raw criticisms.

But the cloud has been shown a "silver lining." In all eras where faith becomes in any wise eclipsed, God has, in His providence, by special agencies, secured a new infusion both of spiritual life and fresh confidence in the fundamental symbols of the Gospel of Christ.

And now, what do we see at this hour? Our anxieties were specially awakened in behalf of our young students. Just here the new spiritual renaissance commences. Through the agency of Mr. Moody's remarkable meetings of students from different colleges in Northfield in the summer vacation, and especially through the very effective services which Prof. Drummond, of the Edinburgh University, has held in a number of our largest institutions, an extraordinary religious interest and activity have been awakened among both under-

graduates and the alumni, so that now we see a representative meeting called in New York to consider the expediency of forming a religious association of young collegians and graduates for mutual spiritual profit, to give a right direction to the future life of students, to awaken personal responsibility in reference to Christian work, and to secure a hearty consecration to the Master's service and readiness to obey His will as it shall be indicated by His Spirit and providence.

Now this is certainly both significant and hopeful. No human mind can measure the influence of a positive religious work in a Christian college. The effects of Mr. Moody's revival in Oxford have already reached the ends of the earth; some of the student converts are most efficient missionaries in China. There can be no better apologies for the truth of the Gospel of the New Testament, or defenses against hostile criticism, than those wrought by the Holy Spirit in a consecrated heart. Young men who have definitely yielded themselves to any active forms of evangelical service, and who are profoundly moved in their own souls by the condition of the world around them, will have little trouble upon doctrinal points, and little fear that modern investigations will destroy confidence in the Christian Scriptures. As the indications of a Divine Providence now point evidently in this direction, we are confident that all our Christian instructors—and there is a blessed army of them—will enter heartily into the work, and secure in all our schools of the higher learning a fresh renewal of vows on the part of the believing students, and an earnest effort to have interest on the part of those still uncommitted to the service of the Lord.

In harmony with this peculiarly encouraging movement is the fact that nearly everywhere throughout our churches in New England (and this is largely true throughout the country) an earnest revival spirit has been aroused. It is of the most wholesome character; for while eminent evangelists have been successfully employed in certain local churches, the pastors, with the co-operation of their members, have entered upon special services with very encouraging results. This is the "silver lining" of the cloud of doubt which has settled down upon us. With the rising of the Sun of Righteousness, the last fringes of the misty fog will disappear, and we shall "see light in His light," who is the true Light of the world.

## THE PUBLIC SCHOOLS.

Events of the last few weeks, or few days even, have brought into more prominence than any one could have suspected in midsummer, the question of our public schools—their relation to Church and State, and the duty of public-spirited men to protect them from any hostile influence. It is a question which has been forced upon the public attention by influences at work in our society, and now that it is before the people, there cannot be too careful examination of the place of the school in our civilization, and of its relation to the home, the State and the Church. The question is practical and of high importance, for it has much to do with the future stability of our institutions, and it is closely associated with the personal life of every one of our future citizens.

The particular issue just now forced to the front is that of parochial schools in the Roman Catholic Church, by which the scholars of Catholic parents are withdrawn from the public schools and trained in the private schools of their church. If their idea is to be carried out, there will come an end to our entire public-school system. If one religious sect can withdraw its children from the public schools, then it is equally competent for all other sects to do so, and the inevitable consequence of an extension of the Catholic idea will be a mongrel lot of private schools, under no supervision or authority of the State, with no common standard of excellence, with no certainty of support, with no power to compel the payment of taxes or to enforce the attendance of children (for such powers inhere in the State alone), and hence with no adequate means to provide good instruction or to give the children even what instruction may be obtainable.

Confusion, inefficiency and practical worthlessness would be the result of the logical carrying out of the Catholic idea, for most of the people of the State, nominally at least, have some religious association.

With the education of the State thus degenerated in quality and in number of pupils to whom it could be applied, the inevitable consequence would be a decay of public virtue and a growth of that political and social corruption which would attend the development of an ignorant generation. Imagination may easily extend the picture; but its extension, true as it would be to the facts under the sectarian system of schools, shows its utter absurdity in the light of our present system. The mind of the well-trained American will revolt from the possibility which is presented, and it needs only to state the danger to show how utterly impossible it is that our people will ever consent to incur it.

But the present menace to our public

schools grows out of the fact that private schools are allowed on condition that they are approved by the public-school authorities, and that the parents who send their children to such schools are not thereby in the slightest degree excused from paying their full proportion of taxes for the public schools. Under that law the children of Catholic parents are being more and more withdrawn from the public schools and educated in parochial schools where the teaching is in line with the precepts of the Catholic Church, which is hostile to the spread of intelligence among the mass of its members. This is an issue which must be faced. It is of the utmost practical consequence for the very life of our country and for the well-being of our children. It is an issue which has been forced upon the people. It gives rise to the question whether all private schools should not be prohibited, except in the case of those children who are unable to hold their places in their classes in the public schools. Such a remedy as that would be severe; but if the disease is already severe, or promises to become so, then it is only common sense to apply a remedy which will be effective. That remedy may have to be considered, if no other escape from the evil appears.

Above all things the State, the civil body, has to consider what will make for it a moral strength among its citizens. It must have good citizens. They are the prime condition of its existence. Without them it ceases to exist, or becomes a mere horde of barbarians. In obedience to the law of self-preservation, it is bound to see that every citizen is as it may be necessary to secure for the present and for the future the strength of its citizens in morals. It is further bound to protect the institutions of religion, though it is not itself to enter the field of religion and attempt to put the sanctions of the law upon any man's conscience, for that is a matter between each man and his God, a field into which the State cannot enter. This, then, being the duty of the State in regard to its children, it must see that their training fills them with loyalty to itself and with the influences which tend to make men strong in honesty, in public spirit, and in sacrifice to the good of the State.

Such a system of training is not to be found in schools controlled by an institution whose very spirit is hostile to American freedom. Patriots such as those who gave their lives for our freedom and gave us the constitution, under the grace of God, by which we enjoy the opportunities we now have, cannot be the outgrowth of training which pronounces our schools godless. The issue may not come to a settlement for many years. If the provocation is withheld and the menace is withdrawn from the public schools, the present order of things will continue. In the shifting succession of events and in the confused cross-play of political forces, the issue may not come to a direct head. But one thing is certain, the present force that is hostile to our public schools can never succeed, come the issue directly or indirectly. In the very air of our country is that spirit of freedom that will not be put under fetters to a priesthood. In the heart of every worthy man reared under our institutions burns that spirit of self-sacrifice which counts the individual as nothing compared with the good of the nation. How strong that spirit the war of the rebellion bore ample testimony, and the sons of the men who then counted self as nothing for the life of their country, have inherited the spirit of their fathers. The spirit of freedom and the spirit of self-sacrifice are born of Christianity. In all the years since the Christian era began, the spread of Christianity has never been more rapid than in these closing years of the nineteenth century. In that spread, the flame of its earnestness has not paled, but the devotion to God and home and native land which made us what we are, has burned with a stronger heat than ever. That devotion is aroused and it is jealous, and it will never suffer the State to be overcome by a hostile power.

## EDITORIAL COMMENT.

A letter from a special correspondent from the City of Mexico, published in the *Daily Advertiser* last week, gives countenance to the intimation of Rev. Samuel P. Craver, a missionary of our church for many years in Mexico, that "a decided reaction in favor of the Roman Catholic Church" has taken place among certain classes, and that "the masses are less accessible," and that "the efforts of the priesthood to obtain control of public affairs are persistent, and, in a measure, successful." The writer of the letter referred to, in speaking of a successor to the late Judge Manning as Minister to Mexico, recommends very strongly Mr. Conner, who is now secretary of legation. Without doubt he has special qualifications for the place in his diplomatic experience, intelligence and good judgment. But our attention is arrested by the main qualification, as set forth by this writer, beyond his eminent social qualities which are specially urged—the fact that he is a Roman Catholic. This, of itself, in our government, certainly should be no disqualification, and has not been during the later administrations. Several eminent Roman Catholic gentlemen have been appointed to important diplomatic stations. But what gives a more serious aspect to the matter is the manner in which this writer urges the appointment of a secretary of legation, showing that he (and intimating that the American colony in Mexico was in sympathy with him) is fully disposed to sympathize with the reactionary party in Mexico. He declares that "the work of the Protestant missionaries is at the bottom of nine-tenths of the hostility of Mexicans to the United States"—a most extraordinary statement; almost in direct contradiction to well-known utterances of President Diaz. It sounds very much like the opposition at home, in an early day in England, to missionary work in India. The writer exhibits his own moral colors, as he says: "It is not to be expected that they [the Mexicans] can suppress a pang at hearing the sound of Wesley's hymns issuing from their sumptuous edifices which glow with gold and the warmth and splendor of the Catholic ritual." He declares, certainly with much audacity and small foundation, in fact, that we have heard very different expressions, that

"Americans doing business here . . . would be glad to see the missionaries transfer their efforts to other parts of the world." We wonder a little at one of the courses pursued by our Methodist brethren in Mexico, if this writer tells the truth, which we must be permitted to doubt until further confirmation is received, and should certainly question the prudence or propriety of such a step. He says that, during the national festivities in September, "a flaming poster inviting to religious services in the Methodist Episcopal Church was placed upon the walls of one of the most aristocratic of the Roman Catholic places of worship." We hope this statement admits of a satisfactory explanation. What we object to in the writer from whom we have quoted, is the tone of the article, which is in sympathy with the reactionary movement of the hour, affecting the government as well as the churches, and tends to add fuel to the flame of persecution which is being aroused by Roman Catholic "missionaries" seeking to awaken a blind fanaticism, and hatred against Protestantism. One would hardly suppose, after the results of three hundred years of Romanism in Mexico, that intelligent citizens would look with any special favor upon a revival of the temporal as well as spiritual power of the priesthood. Certainly our government will be slow to offer itself as an ally to the reactionary party. Whatever revival, by legitimate means, Romanism may enjoy in Mexico, will not be opposed by our Protestant representatives in that country; but the latter will demand, and will receive, full protection for property and freedom of worship throughout the now emancipated Republic. Protestantism has already become imposing in numbers, educational and religious institutions, and in moral influence. The real feeling of intelligent Mexicans with no Protestant predilections, is much better expressed by the response of a governor of one of the important States of the Republic to a Protestant clergyman who applied for military protection when his church was threatened by a fanatic mob: "Sir, I willingly give you the desired protection, as it is my duty to see that the laws are respected, and while I feel no interest whatever in your religious forms or opinions, we are all interested in encouraging the organization of a body of clergy strong enough to keep the old Church in check."

\* A Study of Mexico, by Prof. Wells, p. 218.

## Personal and Miscellaneous.

Cassell's "Illustrated Youth's History of the United States," which has been published in successive numbers, has been completed with a full index. It was published in 48 parts, at 25 cents each, and makes a very attractive as well as well-written history of the country down to 1886. Edward S. Ellis is its author.

Rev. E. S. Chase, formerly of the New England Conference, accompanied by Rev. M. F. Colburn, president of the San Diego District, Cal., are on their way to the East for the purpose of visiting art colleges buildings in quest of the best approved architecture for our contemplated San Diego Art College of the University of Southern California. "We hope," he says, "to be at the Book Room, New York, Nov. 21, and would be pleased to meet any old friends."

The spirited officers and trustees of the Chautauque Assembly propose the erection of a Methodist Episcopal Headquarters and Social Exchange on their grounds, and are now soliciting subscriptions for this purpose. They propose to have in it a place for receptions, with some one in charge to arrange introductions, reading-room, library, business rooms, etc.; in short, every convenience to enable visitors both to feel at home and form a rare circle of acquaintances.

Mrs. Anna Randall-Diehl is one of our most accomplished readers and teachers of elocution. She has prepared a text-book embodying her system, and offering a large variety of exercises. It is entitled, "Elocutionary Studies and New Recitations," and is published by Edgar S. Werner, New York. 60 cents.

E. Gleason, 5 Clinton Place, New York, issues a new form of Sunday-school class-book, which he calls "Eureka." It seems simple, ample, well-arranged, and very cheap. Large size, \$1.50 a dozen; small size, \$1 a dozen.

Rev. Dr. John C. Clyde, of Bloomsbury, N. J., preached a very plain, practical and earnest sermon upon the subject of "The Dangers of the Publication of the Holy Scriptures." It makes a very wholesome tract for general circulation. Its title is, "A Time to Dance." The publisher is A. G. Creveling, Bloomsbury, N. J.

Houghton, Mifflin & Co. have made a decided improvement in their beautiful wall calendars. The selections upon their authors' cards are bound in cloth, and so arranged that they can be turned over and preserved, as the months go on, leaving a pleasant little cloth-bound volume at the end of the year, well worthy of preservation. They are printed in colors, and are sold for 50 cents each. There are now eight of these authors' cards.

An interesting and very instructive convention of pastors and Sunday-school teachers was held, last week, in Tremont Temple. Able addresses, illustrative and practical, were delivered by Rev. Drs. Peloubet, L. T. Townsend, John Hall, Schauffler, and others. Our Bible teachers in these days have no lack of ample means of preparation for their delicate and important work, or of inspiration for the discharge of their duties.

The Brooklyn Methodists held a fair last week in the interests of the Methodist Episcopal Church Home for the Aged and Infirmed. They published a handsome illustrated sheet, full of historical data in reference to our churches in that city. The paper was called the *Methodist Journal*, and was very successfully edited by Mrs. S. L. Beller, wife of the pastor of the Eighteenth St., M. E. Church.

A special conference upon the inspiration of the Bible is called by nearly fifty leading ministers of different evangelical denominations, to be held in the Chambers Memorial Church, Philadelphia, Pa., Nov. 15-18. Nearly a score of prepared addresses (Dr. L. T. Townsend representing our church) will be delivered, with devotional services and discussions. The occasion will be one of great interest and of much moral and religious importance. Its embodied report and discourses will be a rich addition to our Biblical literature.

Among the very attractive holiday books this year Miss Irene E. Jerome's annual volume will be sure to be sought after and admired. It is published in quarto form as heretofore, on fine paper, like the well-remembered "Nature's Hallelujah." This season the volume is entitled, "A Bunch of Violets." The special feature of the work in connection with its floral and landscape ornamentation, is the study of children's faces and attitudes. The figures are admirable and the faces a living delight. Lee & Shepard are the publishers. Price, \$3.75.

Prof. G. G. Bush writes from Braintree, Mass.:

"Would you do me the favor to say in the

HERALD that I would be glad to correspond with any who are desiring to seek a permanent winter home in Florida. Mrs. Bush and myself are planning to sail from Boston, Dec. 1. Our address until then will be Quincy, Mass., and after that date at our home, Bellevue, Marion Co., Fla. It might be of interest to some to know that those pursuing preparatory or collegiate studies could continue to do so in the winter at our place, under an experienced and competent instructor."

Our brother, Rev. Louis Albert Banks, who has so lately gone from us, sends the accompanying pathetic note from Cincinnati, Oct. 31:

"Our darling little boy, our only son, Gilbert Haven, aged two years and seven months, died this morning after three weeks' illness, of congestion of the brain. Our hearts are broken, indeed. But, thank God, we sorrow not as those who have no hope. Pray for me, O my brother, for I need your prayers."

Many hearts in this vicinity will be ready to proffer the tenderest sympathy to our bereaved friends. May the God of all consolation bless and keep them!

Rev. J. H. Vincent, D. D., is to deliver a course of lectures before the School of Theology of Boston University, Dec. 12-15, on the following topics: 1. "The Minister as a Teacher of Children;" 2. "The Minister as a Teacher of Young People;" 3. "The Minister as a Teacher of Adults;" 4. "The Minister as a Teacher of Teachers." One hundred and fifteen students have been enrolled this year in this institution. Sixty-seven, or nearly sixty per cent., are college graduates.

An interesting article in the *New York World*, a week or two since, gives a lively picture of the immense art establishment of Raphael Tuck & Sons. The headquarters of the firm is in London, but the House has branches in Berlin, Paris, Leipzig and New York. The collection of copies of the leading works of art in the world's great galleries, of portraits of conspicuous personages, of Christmas and New Year's gifts, is something amazing, as is in a measure made evident by their extended catalogues. The firm has a body of over three hundred experienced designers and lithographers, etc., at work, and employs more than a thousand people in their manufacturing establishments. They now issue more than two thousand designs for holiday gifts, the most striking of which are their porcelain studies. Mr. Samuel Gabriel, at 298 Broadway, is in charge of the New York business.

The *Christian Leader* of Nov. 3 devotes a large space to a full report of the interesting services and addresses attending the twenty-fifth anniversary of the establishment of the Universalist Publishing House. The denominational bookstore is our neighbor, on Bromfield St., and its bright windows and inviting interior fully justify the jubilant sentiments of this festive occasion, which are still further affirmed by the fine appearance and vigorous editing of the organ of the Association—the *Christian Leader*. Unable to be present at their semi-annual (for an invitation to which we return thanks), we send our congratulations in print.

We have examined with much satisfaction the Lesson Commentary on the International Sunday-school Lessons for 1888, issued from our Book Rooms, New York. The work was placed, for the coming series of lessons, in the hands of Chaplain W. O. Holway, U. S. N., who for so many years has given our readers one of the most satisfactory expositions of the successive Scripture selections that has been published. Under the supervision of Dr. H. Vincent, the volume just issued fully justifies the choice in its compiler, and will be found a rich treasure-house of interpretation and application for the Bible students of the coming year. It is about fifty pages larger than its predecessors, although its price is not increased. It has a very valuable bibliography of illustrative works on the Old and New Testaments, admirable practical hints for teachers, and a special type, perky of incidents and impressive applications of the important truths in the lessons. Altogether, it may be well considered a model commentary for the object for which it is intended.

The notable death of the last week is that of Mrs. Jenny Lind Goldschmidt, which occurred on Nov. 2. Many still living will recollect her visit to this country in 1859, and her wonderful success, both in drawing audiences and in winning a loving regard wherever she poured out her "nightingale" songs. She sang in this city to immense audiences. It was the privilege of the writer, as one of the crowd filling every seat and standing room in Tremont Temple, to look upon the winning face of the fair Swede, and to hear, as a participant of the common enthusiasm, her charming bird notes. The purity of her life, the unaffected sweetness of her manner, her abounding charity, as well as her wonderful genius, drew all hearts with an irresistible force to her, and rendered her protracted visit in this country one continued triumph. Quite to the surprise of everybody but her nearest associates, she was married to one of her musical corps, Mr. Otto Goldschmidt, while in Boston. He was the son of a rich Hamburg merchant, and the marriage has proved a very happy one. The great singer's life has been one of much usefulness as well as happiness; her services and large income having been freely yielded to every variety of benevolent cause upon her.

Dr. Vincent requests us to make an item of the following note. It fully explains itself. We hope the officers of church societies will meet the Doctor's wishes at an early day:—

"Will all Young People's Societies, Leagues and Associations, please immediately report to Dr. H. Vincent, 808 Broadway, New York, the names of such societies, leagues or associations, and also the name of one officer or member with whom he may communicate? This is urgent and important."

Roberts Brothers of Boston issue a beautiful, fully illustrated edition of the well-known, charming volume of Dr. E. E. Hale, entitled, "In His Name." It is well worthy of the elegant form in which it is now presented, and is a volume that will bear reading many times without losing its interest or moral inspiration. It is a touching story of the Waldenses, occurring nearly a thousand years ago, full of the devoted paths and heavenly consecration. Price, \$2.

Mr. Joseph Cook's course of seven lectures at Drew Theological Seminary, Madison, N. J., have been a great success. The New York *Christian Advocate* says: "These lectures have been received with great satisfaction, not only by the faculty and students, but by the citizens of Madison, and also by people from a distance who have been present to hear them." Prof. Cook, at the close of the course, moved a vote of thanks on behalf of the faculty and students and of the audience, and it was carried by rising vote of a crowded house.

Hon. Charles Frederick Gerry, of the class of 1851, Wesleyan University, who has been a member of our Massachusetts Legislature, sends out, through the press of Lee & Shepard, an elegantly printed and illustrated quarto, on thick paper, entitled, "Meadow Melodies."

The inviting volume gathers up the poetic contributions of its author, which he has read on public occasions, and the fugitive pieces which have been contributed to newspaper columns. They are simple, musical verses of sentiment and home life; some amusing, and others tender and pathetic. One esteemed friend, whose presence at the meetings of the college club in Boston is always welcomed with hearty cheer, has found a pleasant recreation in his facility in verse-making, and dedicates to his children a pleasant memorial which will always keep a father's memory fresh in their hearts.

Thomas Whitaker, New York, issues a set of five small books, in artistic covers of rough paper, delicately decorated, containing poetical selections suitable for gifts of the season. Their titles are: "Should Auld Acquaintance be Forgotten?" by Robert Burns; "Lights from Golden Skies," original and selected, by Rev. Basil Wood and Miss Jane Strickland; "Gems Strewing the Path to Heaven," edited by Miss Jane Strickland; "Stray Jewels," by Cecilia Havergal; "Gems of Gold," original and selected, by Rev. Basil Wood. 40 cents each. "Treasures by the Wayside" is a pocket volume, very tastefully bound and illustrated with colored engravings, from the same House, containing an appropriate text for every day in the year, with blanks for records. 50 cents.

We read with the sincerest sympathy the item below, telegraphed to the Associated Press. Dr. Rouse has many friends in this vicinity, and visited Boston only a short time since. The veterans of the regiment in which he was an officer in the late war, will deeply sympathize with the affliction of their old comrade. We trust his trouble will prove temporary.

Rev. John Emory Round, formerly a member of the New England Conference, and also associate editor of *Zion's Herald*, published in Boston, yesterday (Nov. 1) taken to Spring Grove Insane Asylum. He was a prominent member of the faculty of the Centennial Bible Institute in Baltimore. Professor Round was one of the most accomplished linguists in the country, speaking twelve languages. His trouble was caused by working sixteen hours a day in the class-room, and then sitting up until after midnight at home, working out problems of an abstruse and metaphysical character.

Rev. C. E. Cline writes from Ida Grove, Iowa:—"Please allow me to correct the statement in your last week's issue by my friend and former colleague on a big circuit in southern Illinois, Rev. T. C. Watkins, relative to the whereabouts of Bishop McKendree's grave. He does not lie buried on a bleak hillside in the wilds of Tennessee with shades dark and gloomy settled over his once active form. Bishop McKendree's grave is about one hundred paces from the residence of Van Dusen, Nashville, and a more beautiful spot it has never been my lot to see. Evergreen, magnolias, laurel and flowers vie with each other there to do him honor. I stood not long since in company with Bishop McIntyre beside that grave with uncovered head, and plucked a wreath of laurel which I laid on the tomb of the great man. Bishop McKendree was a Methodist parson in Iowa—A State that has one hundred thousand Methodist souls who delight to honor the memory of Bishop McKendree."

In reference to the letter in the *Advertiser* upon which we have commented in another column, Dr. Butler writes:—"The writer in the *Advertiser* artfully conceals the fact that all the repression of which the Papal Church is capable was laid on her by the Mexican people themselves before any Protestant missionary ever entered the country. There was not a Protestant hand put to it. The people who have trained and pulled her down, secularized her property, and prohibited her processions, etc. And this was done by them in the name of the United States, with which she fought against all freedom, civil and religious, and her unrelenting persecution—even to death—of those who would free her from the hypocrisy of the special pleading of this correspondent."

Professor Blakeslee's many friends will be glad to know that his health, the former of the East Greenwich Academy are again in the ascendant. The school register shows 179 names—the same number as during the fall term of the most successful year of his previous eleven years' administration; and this number does not include scholars of the Kindergarten department.

Upon the fund to secure the library of the late Rev. Dr. Taylor for the New Orleans University, and also to relieve the dependent family of the deceased, \$135 have been received. Mr. Calvin W. Whitney, of Norwalk, Ct., offers to pay the last \$100; \$815 are still wanting. Boston, and a few other points in New England, are represented in the amount already secured, but there is room for many more to enjoy the privilege. Money can be sent to Rev. J. E. Gilbert, D. D., Indianapolis, or to J. C. Hartwell, D. D., Methodist Book Rooms, Cincinnati, Ohio.

Bishop J. C. Koenig, of the M. E. Church, South, insists upon it that President Warren is mistaken in his affirmed discovery of the Garden of Paradise and the beginning of the race at the North Pole; but he is convinced, and offers grave reasons for it, that Eden was in South Carolina, and that the Ark, in the flood, floated over to Ararat.

## Missionary Conventions.

Let all the preachers and as many of the people as possible arrange to attend one more of the District Missionary Conventions to be held next week: for the Springfield District at State Street Church, Springfield, on Tuesday, Nov. 15; for the Boston District at Grace Church, Worcester, on Wednesday, Nov. 16; for the North Boston District at Grace Church, Cambridge, on Thursday, Nov. 17; for the Lynn District at Lafayette Street Church, Salem, on Friday, Nov. 18. There will be three sessions each day, beginning at 9:30 a. m., 2 p. m., and 7 in the evening. An ample collation will be furnished at noon and night for all who come from a distance.

Rev. Allen Hazen, a missionary of the American Board for twenty-five years in Western India, and a very interesting speaker, will assist at all the conventions. So will our own Dr. Baldwin, and Rev. G. B. Smyth, recently from our Footstep Mission. Rev. H. W. Ekland, lately from Sweden, will give us a view of mission work in that country. At the first two conventions Dr. Cyrus Hamlin, for forty years among the Turks at Constantinople, and founder of Robert College, will relate some of his marvelous experiences. Dr. Cambridge, Rev. William Elliot Griffiths, D. D., author of "The Mikado's Empire," for many years a missionary in Japan will tell us of that land. At Salem, Rev. W. F. Thomas, for many years in Burma, will give an account of mission work there. There will be discussions of the best ways to raise missionary money, and how to carry on most profitably a monthly missionary meeting in our churches. We shall have a rich and profitable time. Come and help push on the grand cause of saving the world.

JAMES MUNRO.

Sec. New England Conf. Miss'y Society.

## The Anglo-American Peace Movement.

The Commercial Club of Boston give a reception and banquet to the English Peace Delegation on Friday evening, Nov. 10, at the Hotel Vendome. On Saturday evening a

public meeting free to all will be held in Tremont Temple, under the auspices of the Anglo-American Peace Society. It will be addressed by the principal members of the delegation, and by distinguished statesmen and ministers of Massachusetts. The following members of the delegation will attend the Tremont Temple meeting: Hon. W. R. Crozier, M. P., chairman of delegation; Sir George Campbell, M. P., for many years a deputy governor of India; Sir John Swinburne, M. P., first cousin of the poet; Sir Lyon Playfair, M. P., a distinguished scholar and naturalist. Hon. Monroe Ferguson, M. P., successor of W. E. Gladstone as member for Leith, Scotland; Hon. Hally Stewart, M. P. for Spalding, the first home ruler elected since the Gladstonian reaction, a "liberal" and a "radical." Andrew Carnegie of Pittsburgh, John C. Warren of Philadelphia, Cortland Palmer of New York, and other Americans, accompany the English delegation.

## The Conferences.

### NEW ENGLAND CONFERENCE.

#### BOSTON DISTRICT.

*Boston Preachers' Meeting.*—Rev. T. C. Watkins presided. The first part of the meeting was given to the class-meeting exercises. Dr. Butler was listened to with great interest. Bro. Lawton, a local preacher of Bromfield St., spoke of a good work going on among the boys in North End. Rev. Bro. Sorlin, Swedish missionary in Boston, gave an interesting account of the present condition and needs of the Swedish people in this city. He pleaded for a new church building and an emigrant home in East Boston. Rev. J. A. Wilson, a presiding elder of the Wilmington Conference, gave an interesting account of the work of our church on the eastern shore of Maryland and Virginia. A collection was taken for the work there. Bro. Wilson deserves the help of our people in this vicinity. Next Monday the Evangelical Alliance meeting will be held in the Melancon, with addresses by Rev. W. N. Brodbeck, Rev. F. L. Hayes, and Rev. Emory J. Haynes, on "What are the Present Perils and Opportunities of the Christian Church and of the Country?" Rev. Dr. Fulton will address the Preachers' Meeting, Nov. 21.

*Brookline.*—Rev. J. H. Twombly, pastor, is enjoying prosperity. Last Sabbath five were received into full membership and one on probation. *Winthrop St.*—Rev. J. F. Clynner is greatly encouraged in his work. The congregations are large, the religious interest deep, and the Sunday-school growing. Three were received from probation and two by letter last Sunday.

#### NORTH BOSTON DISTRICT.

*Melrose.*—Bro. Jackson received eight by letter, baptized eight, and received from probation thirty-five into full membership as the first fruits of their revival last spring.

*Monument Square.*—The pastor, Dr. McKenn, took upon probation the past month eleven, and last Sunday received into the church four by letter and five by profession. The religious interest continues good.

*Watertown.*—The semi-centennial exercises of the M. E. Church were further continued on Sunday morning, when Rev. Mark Trafton preached a very interesting discourse to young people from the text, "Rejoice, O young man, in thy youth," etc. In the evening, the sacraments of baptism and the Lord's Supper were celebrated, and several members were received into the church, the majority being young men. There is a large working force of young men connected with this church, that are very valuable assistants to the pastor. The exercises will be continued through this week.

*Lovell, Central Church.* observed their harvest anniversary last Sunday. There was a sermon by the pastor, and in the evening a harvest concert. Excellent singing, appropriate recitations, and class exercises were followed by addresses by the pastor, Rev. S. B. Sweetser, and the superintendent, Mr. G. F. Knowles.

*Worthington St.*—Rev. W. T. Worth is preaching a course of special sermons Sunday evenings to the young people. A home camp-meeting is being held this week, in which the pastor is assisted by Rev. Messrs. Chadbourne, McKenn, Thorndike and Colburn. Last Sunday six were received from probation.

#### LYNN DISTRICT.

*Marblehead.*—Rev. C. T. Johnson, the pastor, reports three baptisms and five persons received into full membership from probation. The young people are organized into a working band known as the "Harvesters." Over seventy were present at their last meeting. The young mission band give an entertainment in the vestry, Nov. 10. *Words of Cheer*, published monthly, is an excellent little paper.







## The Family.

### SPEAKING TO THE HEART.

[EDITORIAL.]

The feeling and desire of an aged believer whose body trembles beneath the burden of many years, but whose soul is ripening for glory, is touchingly described by George Herbert in these quaint lines:—

"What have I left, that I should stay and groan?  
The most of me to heaven is fled;  
My thoughts and joys are all packed up and gone,  
And for their old acquaintance plead.  
Lord, show Thyself to me,  
Or take me up to Thee!"

David sighed out a like desire to escape from earthly trial by saying, "Oh! that I had wings like a dove, for then would I fly away and be at rest!" And Paul had a "desire to depart and be with Christ." To be with Christ! This is the ideal rest of Christian faith. It is the consummation of all its hopes.

A man whose life was spotted with evil practices once boasted to Robert Hall of the strength of his faith. "I never have a doubt," said he. "I never had a doubt or a misgiving." To this boastful Antinomian Mr. Hall curtly replied: "Allow me to doubt for you, sir." That man had good reason for doubting, since his faith was fruitless of good works. He belonged to the order of self-righteous Pharisees. Had he been an obedient child of faith in the Son of God, the proper response to his profession of undoubting trust would have been, "Cast not away your confidence which hath great recompense of reward;" for he who keeps the commandments of Christ cannot believe too strongly. For him to doubt would be to sin.

How many stricken, afflicted families there are, where sorrow and grief are drunk as from a bitter cup! Once, all was sunshine, happy, joyous; now, how changed! Dark clouds of adversity have settled upon them, and they mourn over the great change that has come upon them. There was in the Holy Land a prosperous family, whose mistress was Naomi. She was a happy wife, a rejoicing mother, blessed with a loving husband and two promising sons. To escape the famine in Canaan, the family moved into the land of Moab. What a change came to this family in that land of plenty! After ten years' residence there, Naomi returns to her former home a widow, childless, and broken-hearted. As kind neighbors and sympathizing friends gathered round her, she exclaimed, "Is this Naomi? And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." What a change, and how often experienced in this changing world! In all these sad changes, divine supports and consolations, rich and full, are given, so that the heart can trustingly say: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord!"

On those who love God the Sun of Righteousness always shines. Nevertheless, they sometimes find their souls beclouded, owing to ill-health or trying conditions of life. But these clouds are not robes of darkness behind which God hides Himself, but only their vapors, exhalations from their own needless fears. Through these vapors Heaven's light often pierces, bright as the noonday sun, giving them seasons of refreshing, such as Wordsworth described when he said,—

"Such animation often do I feel,  
Power in my breast, wings growing on my mind!"

This consciousness of strength renewed, of aspiration quickened, of hope revived, is truly delightful. Would believers live habitually, intently, resolutely, "looking unto Jesus," their lives might be a constant walking in the light of God's everlasting, steadfast, inexhaustible love.

### LIFT ME UP.

Out of myself, dear Lord,  
O lift me up!  
No more I trust myself in life's dim maze,  
Sufficient to myself in all its devious ways,  
I trust no more, but humbly at Thy throne  
Pray, "Lead me, for I cannot go alone."

Out of my weary self,  
O lift me up!  
I faint, the road winds upward all the way;  
Each night but ends another weary day.  
Give me Thy strength, and may I be so blest  
As on "the heights" I find the longed-for rest.

Out of my selfish self,  
O lift me up!  
To live for others, and in living so  
To be a blessing where'er I go,  
To give the sunshine, and the clouds conceal,  
Or let them be the silver clouds reveal.

Out of my lonely self,  
O lift me up!  
Though other hearts with love are running o'er,  
Though dear ones fill my lonely home no more,  
Though every day I miss the fond caress,  
Help me to join in others' happiness.

Out of my doubting self,  
O lift me up!  
Help me to feel that Thou art always near,  
That though 'tis night and all around seems drear,  
Help me to know that though I cannot see,  
It is my Father's hand that leadeth me.

—Selected.

### JESSE LEE IN MAINE.

BY REV. MARK TRAPTON.

Looking over the "History of Methodism in Maine," by Rev. S. Allen and Rev. W. H. Pillsbury, I noticed an error in the account given of the visit of Lee to that then wilderness, which I propose to correct. Mr. Lee's first visit to New England was made in 1789, when he preached under the great elm-tree on Boston Common; and he was not arrested by an Irish Roman Catholic constabulary, nor received and entertained by our Puritanic forefathers,

but was severely let alone, and found in Lynn a place to lay his head.

His next visit was in 1791, when he was on his way to New Brunswick to meet and confer with that other grand old hero, Rev. Duncan McCall, on the fishery question. McCall, not having the fear of Congress before his eyes, disregarded the "three-mile limit," and crossed the St. Croix river, which divides the two empires, and was casting his net in Calais and the thin settlements on that river. Lee did not go to forbid his fishing in our waters, but to encourage it, and so to introduce free of duty New Brunswick fish other than "frozen ones!" Roads in those days were only paths, old Indian trails, and lumbermen's "toe roads." So on he fares through bog and brake, on the back of his stout steed, while his sumpter horse, with his clothing and lunch basket, followed close behind. He would naturally strike the Penobscot at Fort Pownall opposite Bucksport, but instead of crossing the river there and pushing on to Ellsworth, as one would now do, and as there was no Ellsworth save its site, he traveled along the bank of that grand old river towards Bangor—or, as it was then called, "Kenduskeag Plantation"—where, he had heard, was a small settlement of pioneers.

The first immigration to that wild region had been just twenty years before (1771). There was one solitary log-truck-house erected there in 1769 by one Buswell, an Indian trader from Castine, when these hardy immigrants pushed their little shallop up these unknown waters, and cast anchor there at the head of the tide-water. There were five families, one of which was Jacob Dennet (my maternal grandfather), who selected his lot and built his log house on what is now Pleasant Street, near the Central railroad. The historian, Judge Williamson, of Bangor, says of my old grandsire: "A shipwright, thickest, thick lips, grim voice, industrious, honest and generous. His wife was a very sensible woman." The first minister settled in this plantation was Seth Noble, from Westfield, Mass. He came in 1786, with wife and three children, and as his preaching pleased the rustic audience, he was hired at a salary of £100. He said he had been a Methodist, but had joined later the Congregationalists; but from his intemperate habits subsequently developed, the probability is that the disruption of his Methodist relations was not altogether voluntary.

Jesse Lee reached this little settlement of some twenty families in the summer of 1791. He had preached at Hampden as he came on, to the few families there settled, and on reaching Bangor (incorporated that year), found a welcome reception from his grandfather Dennet. Why they received him, so cordially I never learned, but have a suspicion that Grandmother D. had a hand in it, as she had, indeed, in most matters connected with that log-house at least. She was by nationality Scotch-Irish, and probably had heard some of Mr. Wesley's preachers in her girlhood in her native land.

Where a Methodist preacher, in those benighted days, found lodging, there, if he could get hearers, he must open his commission. So here the neighbors were called in, and the first exposition of the "advanced" theology of Methodism was given. Beside me as I write is a small, three-legged stand of cherry-wood, which then stood in Grandfather Dennet's log cabin, with the same old family Bible lying upon it, by which Lee, no doubt, stood when delivering his message on that occasion ninety-six years ago; and many a time when a small lad, have I stood by that stand when in the old house and turned the leaves of this old book in search of Bible stories in the Apocalypse.

Mr. Allen's history of Methodism in East Maine says that Mr. Lee came as far as Hampden (I have not the book before me), and that there existed a legend that he was carried across the Penobscot to Orrington in a "dog-out"—a canoe made of a single pine log. But the legend, like many others, is in error. My mother (born in 1775) was a miss of sixteen at the time of this visit of Lee, and has often related to me the facts in the case. In the morning after the evening preaching, Mr. Lee said he must be going, as the "King's business required haste," and he must in some way get over the river, as he was bound for New Brunswick. But there were no boats as yet but dug-outs, and he feared to attempt to swim his horses the distance across—some eight hundred yards. But Grandfather Dennet was equal to the emergency. Taking two of the largest canoes of the Kenduskeag fleet, he lashed them together with a stout pole at stem and stern, then bringing them broadside to the shore, got one horse at a time into them, the fore feet in one and the rear feet in the other, and with a skillful man with a paddle in the stern of each, carried them triumphantly across. Then Mr. Lee packed the baggage on the sumpter animal, and mounting the other, plunged into the forest, "and they saw him no more." And so the legend swells into a memorable, historic fact. But never again will return those grand, heroic days of Methodist itinerant life!

### "SPEECH—SEASONED WITH SALT."

BY A. G. SCAMMELL.

How much of our usual conversation is seasoned with salt? How long can it be preserved for memory to use, whenever the heart is dainty for more than common food? How much rehearsing we do, and unwillingly hear! Haah is good, but not everything will bear hashing. But when conversation dulls, and nothing bright or fresh is at hand, rather than seem inopportune, we hash and rehash what can be served with relish but once. If love or pity for the giver makes such mental food palatable, it does not nourish.

Gossip has its place, and may be helpful; but it needs to be looked over as carefully as many vegetables do, lest some poisonous worm of malice be hidden in its folds. Sifted gossip, when cheerful, like the model cup of tea, cheers, but not inebriates, the kindly heart; and if sad news, like the wrecks of life, both giver and receiver will go to work at once to find or to make a broad, beautiful mantle of charity that will cover all from the unloving eye.

There is good in what we call small talk, for how could we do without it any day of our life? How they help—these pretty nothings that yet are something—because they bridge over such awkward gaps in conversation! Then there are so many "John Gilmers" in the world, who "get-a-going and cannot stop" whenever a favorite subject is broached; and generally all topics are favorites with such people. They can be "headed off" sometimes by the veriest bit of nonsense, and the tactful person, who knows how to do this, is a social benefactor. The weather topic is one of the needless expletives that society demands; but we may season even this, homely and trite as it is, with preserving salt, by speaking of it in a Christian way. We don't always have the past summer possibly.

A story that I read in childhood has left its helpful impress on my life. A traveler, meeting the Shepherd of Salisbury Plains, asked him what he thought the weather would be on the morrow. "It will be just such weather as pleases me," the good man replied. "But you do not always have the weather you like, do you?" "Yes, always, for it is always the weather that best pleases God, and whatever pleases Him, pleases me." If we would copy the school-children, who, with eyes demurely riveted on lessons, are busily studying raids for recess, and at the welcome signal rush out to execute well-laid plans, making every moment of play count ten of school-room work, we might be wiser than we are. For while hands and eyes are busy with household cares, much of which may be done mechanically, giving the thoughts freedom to go where they choose, what an economy of time to plan what to say that will amount to something, when we have our social recesses.

As a rule, it is safer to talk of things than of people. The first requires effort of careful study; the other is but the impulsive overflow of an idle brain. I doubt if the asides and confidences that must be whispered low, and away from the dear little children, are always seasoned with the salt of purity and charity. I doubt if we are made better by dwelling on the tragedies of life, so fearfully portrayed in the daily papers, and coming sometimes within our observation. We can give large sympathy, and larger aid of effort and money, but to shock sensitive nerves, to revive long-buried memories, by the needless recital of wrongs which we were powerless to prevent, is surely uncalled for. Just what our Teacher meant by "idle words" we may not know, but may we not infer from His gracious words that the droppings of the lips should be healing, strength, and cheer? Homilies are little in favor in daily conversation.

The brief, tender reproof, the honest praise, the fact, the fancy, and the fun that make the often up-hill journey of life less toilsome, the frequent song that has in it helpful sermon—let us have them all, but ever with that charity that thinketh no evil.

Buckland, Mass.

### MY GUEST CHAMBER.

ST. MARK 14: 14.

With transient pleasures all my life was filled,  
In careless glee I followed their behest,  
Yet not a moment had I dreamed or willed,  
To be unready for my coming Guest.

A Guest who left this message long ago,  
"For if I go, I will return to thee."  
Fall often had I softly whispered low,  
"Some happy day He surely comes to me."

At last His messenger was at my door.  
"The Master saith," he cried with eager force,  
"Where is the guest-chamber? I run before."  
To say He hides with thee, and comes apace."

In blushing shame I turned the rusty key,  
In anxious fear I peered into the gloom;  
Too late I feared what hidden there might be,  
Ah, would that it had been an empty room!

Forgotten vows in cobweb lightness span,  
Forfeited the entrance of the shining day;  
Vain, spent desires, past duties left undone,  
Blocked every footstep of my onward way.

I heard His footfall at my very side;  
In joy and grief I stood irresolute,  
Then turned and threw my door open wide  
To Him who stood before it, grieved and mute.

"Come to my cheerless home, O Friend divine!  
I have no welcome but my tears," I said,  
"Again it shall not fall through faintness of mine,  
My Master hath not where to lay His head."

Was it my one repentant act and thought?  
Was it His swift, transmuting touch of might?  
Before my eyes this marvel had been wrought,  
And lo! my room was radiant, fair and white.

—LOUISE MANNING HODGKINS, in *Advocate*.

### MRS. SLACK'S JOURNAL.

(Continued.)

BY MRS. O. F. WILDER.

October 12.

It does seem as though I never go through a day as I plan. I awoke early this morning, and I laid out my work for the day, and in my mind's eye saw it all done. My one servant is an excellent girl. She is a good plain cook and as neat as wax. She cares for the kitchen and dining-room, and helps once a week about the sweeping all over the house. To-day was sweeping day, and I was ready very soon after the children left for school to begin my work. Lily began to go to kindergarten on her sixth birthday, and Blanche is

growing into a careful little mother, looking after her sister real well for a child only ten. My cares, in some directions, are growing less as the children grow older, but my anxiety to be a true and faithful mother is increasing.

Besides planning over the work for the day, this morning, I also thought over the past—my past life as a wife and mother. I thought of the disappointments and failures; of my work as a home-keeper, and how far short I had been of reaching my ideal. I have accomplished nothing, as far as I can see, except to keep house for my husband and care for the little wants of the children. How my soul constantly longs to grow, grow, and yet I do not have time for reading, meditation and prayer as I used to think I would have when the children grew older. I try to do everything my hands find to do, but all my doing seems to be of no use in helping me up to God. For nearly two years I have given one afternoon of each week to calling on the poor; besides, each Saturday afternoon I teach in the mission school. I am working in our own Sunday-school, but duty too often seems a task. I have been an idler so long in my Master's vineyard, that it seems as though I must work now. I try not to neglect home. I am sure that William is well pleased with me as a wife and as a housekeeper, but I can only hold myself to duty in this respect by constant prayer and great force of will. Though dusting, scouring, and cleaning are not at all to my taste, yet I do generally go "right forward," doing what seems to be the next duty. I try to be at home and able to give the children my time and care when they come from school; but, doing the best I can, my life seems filled with seemingly useless things, resulting in nothing in particular. I was thinking yesterday, with a discouraged feeling, of my life-work, when I picked up the poems of Dora Greenwell, and read her little sonnet, "Life Tapestry," which, for the time, greatly comforted me. As the book is not mine, I will copy it here, that I may read it again and again:—

"Too long have I, methought, with tearful eyes,  
Pored o'er this tangled web of mine, and mused  
Above each stitch awry and thread confused;  
Now will I think on what in years gone by  
I heard of them that weave rare tapestry  
At royal looms, and how they constant use  
To work on the rough side, and still persevere  
The pictured pattern set above them high;  
So will I set my cup high above  
And gaze and gaze till on my spirit grows  
Its gracious impress; till some line of lore,  
Transferred upon my canvas, faintly glows;  
Nor look too much on warp or woof, provide  
He whom I work for sees their fairer side."

I really suppose God plans my life for me, but it seems impossible, at times, to believe I am working at the plan. To-day, for instance, it was sweeping day, and Mattie and I go over the house together. She trundles the carpet-sweeper, and I move furniture and dust the rooms. We'd just commenced upstairs when the door-bell rang. Off came my dust-cup, apron laid aside, and I came down to receive a hand-bill! In fifteen minutes more a woman book-agent was ushered in, for I never turn a woman away from my door who is trying to get an honest livelihood. I was careful not to interrupt her "little recitation," and soon sent her on her way with an encouraging word, though I could not purchase her book. Then came a caller, and Mattie had to go into the kitchen to get dinner just as my caller left. The afternoon went in a somewhat similar way, and we only finished the day's work in time for tea.

[To be continued.]

### ABOUT WOMEN.

It is said that not one-third of the women in the world to-day ever heard the name of Jesus.

—Mrs. Shaw, the daughter of Agassiz, supports great numbers of free kindergartens.

—Mrs. Burnett's "Little Lord Fauntleroy" has reached its thirtieth thousand.

—Mrs. D. O. Fox, nee Miss E. N. Warner of the girls' high school in Bangor, has received the degree of Ph. D. from Baldwin College, Berea, Ohio.

—Frances H. Mitchell, of Philadelphia, Pa., has taken the degree of Doctor of Philosophy in the Zurich University. She makes Anglo-Saxon her specialty.

—Miss Mary L. Booth, of Harper's Bazar, has returned from her five months' vacation abroad. She brought with her slips of ivory from the notable places she visited, and has planted them in her New York garden.

—Miss Nellie King, a girl of twenty, has achieved distinction as a detective at Minneapolis. She recently worked up an important land case.

—A life-saving medal has been conferred upon Miss Mary Wakefield, of Charlevoix, Mich., for heroism in saving lives at the wreck of the steamer "Champlain," in June last.

—At the Paris Salon this year there are more than five hundred women exhibitors, including some twenty-five Americans. The total number of feminine artists in Paris is about 1,200.

—The women of California are finding profitable and steady employment in fruit culture. Picking, packing, making raisins and canning fruit, as well as crystallizing figs and apricots, are largely done by women. Not a few of them are owners of fruit farms, which they carry on.

—A pair of fans made of nine hundred and sixty-three ostrich feathers, mounted on standards of South African ivory and gold, have been presented to Queen Victoria from ladies of Cape Colony and Cape Town, and ostrich farmers.

—The LaPetra brothers have given \$400,000 to endow the Woman's College at Glenwood, California, a Methodist institution. This will enable those who do not believe in co-education to have a school exclusively female.

owes her fortune to hardware. Mrs. Jayne, the widow of the patent medicine man, is worth \$3,000,000. Mrs. Marshall O. Roberts is the eight-millionaire widow of a mining king. Mrs. Martin Bates was left \$1,000,000 which her husband made in dry goods. Mrs. Joseph Harrison, the widow of the man who built the first railroad in Russia, has \$4,000,000. Mrs. Jane Brown received from her husband's estate about \$4,000,000, which was accumulated in banking. Mrs. Josephine M. Ayer, who gets her money from patent medicine, is estimated to be worth \$4,000,000 to \$5,000,000. —New York Mail and Express.

### MY TWO BLOSSOMS.

BY MRS. J. B. HILL.

[Written for a dear friend, who buried two beautiful children within a year.]

God gave us in a foreign land  
Two blossoms, sweet and rare —  
Two babes — O dear, dear babes!  
Both were surpassing fair.

Our first a gentle, winsome girl,  
Came when all sad and lone,  
As strangers in a foreign land  
We felt so far from home.

She cheered our hearts, this gentle child,  
And to our home brought joy,  
Was sunshine, smile, at our hearth,  
A joy without alloy.

"This child's too fair for earth," was said —  
Was often said to me;  
I smiled in answer to their words,  
I wist not what would be.

A few short months God lent to us  
This blossom sweet and rare,  
Then softly called her to Himself —  
Our babe surpassing fair.

Oh, it was hard to part with her,  
Our comfort, our delight,  
To let the sweet face covered be  
Forever from our sight.

Forever, did I say? I'm wrong;  
"Will be but for a day,  
A lengthened day, until too  
Shall called be away.

Then in a brighter, happier land,  
Mother and babe shall meet,  
And the mother's heart will joy to see  
Her darling grown more sweet.

Swift time brought healing in its wings,  
Hope cheered our starts awhile,  
Another babe was given to us,  
We lived in God's own smile.

So thought we, till the cloud o'erhung  
Our dwelling once again,  
The Father called our fair boy home,  
And we must sweetly part.

O babe so sweet and soft to kiss,  
Dear to thy mother's heart!  
My blossom, lent but for a day,  
'Twas hard, so hard, to part;

To give up both dear babes to God,  
And say, "Thy will be done!"  
I cannot truly say these words;  
The battle is not won —

The battle with rebellious thought,  
With eager questionings why;  
Oh, why should other babes be spared,  
And only mine to die?

Father, forgive these sinful thoughts,  
O pity and forgive;  
Speak to these dark, dead souls of ours,  
And teach them how to live!

Show us the lesson we should learn  
From these sharp strokes of Thine,  
Then in submission we will say,  
"Not mine own will, but Thine!"

Perhaps in time our hearts shall feel  
God did it all in love,  
'Tis better far that our sweet babes  
Are safe with Him above.

Are safe from every storm and care,  
From every ache and pain —  
Safe from vile sin's polluting touch;  
And we shall meet again —

Meet in the heavenly mansions fair,  
Meet ne'er again to sever;  
A blest, unbroken family band,  
To dwell with Christ forever.

Bath, Me.

### The Little Folks.

THE "PUT OUT" ENGINE.

BY F. H. KASSON.

LeBaron is a bright little boy of nearly five summers. He is a very inquisitive little lad, and his tongue is going about as fast and as constantly as his legs. His ears are wide open also, and he picks up a good many long words, some of which he uses with great correctness at unexpected moments. Recently he gravely told his papa, who was trying to correct him for some slight offence: "I'm dum-founded at you, papa."

When he wishes a drink of milk, he goes to the head of the stairs and calls down to the kitchen, where the nurse girl has gone for something: "Do'a, please bring me a cup of milk, *brimful* and *plumful*."

Mr. B., who lives near by, has a very nice well of water such as one finds sometimes in the more distant parts of the city of Boston, where this little boy lives. The water is drawn from this well by turning a windlass, which winds up the rope to which the bucket is attached. The other day LeBaron was passing by Mr. B.'s house, and being thirsty and seeing the well, he cried out: "Let's go and get a drink from the wind down bucket."

But one day LeBaron saw a wonderful thing. It seemed to him to be much more wonderful than the big railroad train which he had enjoyed watching a great many times, and which was known to him as the "Puff, puff engine." This wonderful sight burst upon him, all of a sudden, as he was out riding with his mamma and some other friends. They came to a two-story brick structure which is known in the city as an engine house, and is occupied by a detachment of the fire department. The great fire engine is kept on the lower floor, and is always polished up very bright—so bright that you can see your face reflected in it.

Here horses are always kept ready to be hitched in at a moment's notice and to drag the engine at break-neck speed to the scene of a fire, when the alarm bell calls them out. The men who go with the engine are always at hand, at some work or seated near the engine, or

at night sleeping in the upper story. It is a strange life the firemen lead; not idly smoking their pipes, and then off to a fire working like heroes to save life and property, at the deadly peril of their own. They never know when the summons will come, but must be always ready.

Well, there was the splendid engine, all fired up, not for a fire this time, but for practice. How grand it looked with the red-hot coals falling down below, and clouds of smoke passing off above, while its whole frame quivered like a great panting wild animal just ready to leap upon its prey. "Oh, mamma, look there! What is that?" Mamma explained what it was, and how at a fire it threw a great stream of water upon the burning building and so put out the fire. LeBaron seemed very sober for a moment, and then he said: "Mamma, I know what it is now. It's a put-out engine."

### Miscellany.

#### A Jubilee Incident.

An incident of the Jubilee has come to light, and has, as is meet, attracted very favorable notice. The Governor of Victoria asked that Queen Victoria would be pleased to write a verse of Scripture, with the royal autograph underneath, which might be printed in fac-simile and placed in a copy of the New Testament to be presented on Jubilee day to each of the scholars attending the State schools in that colony. The text selected by her Majesty was, "On earth peace, good-will toward men." Her autograph was appended, with the date "March 8th, 1887." During April 200,000 Testaments containing the text and autograph facing the title-page were printed and bound by the British and Foreign Bible Society and shipped to Melbourne. Besides these, 40,000 were shipped to Brisbane, and 40,000 to Adelaide. The directors of the steamship company conveyed the Testaments for half the usual fare. Each Testament was stamped with a shield containing the words, "The Queen's Jubilee, 1887." —Presbyterian.

#### Volapuk — A New Language.

A new language has made its appearance. It bears somewhat the same relation to English, French, or German that a machine bears to hand-labor. This new language is called Volapuk. It is the invention of a German priest, Father J. M. Schleyer, who first began writing upon it in 1881. It is designed to be the new international language for commercial purposes. It is making great headway in Europe, and is now invading New York. In the former country some seventy or eighty societies publishing ten periodicals, and with 100,000 students, are devoted to it. Volapuk is a compound of the more simple and regular parts of the leading modern languages. It is purely artificial, knows no exceptions, and with exceedingly simple grammatical construction. About forty per cent. of the root-words are from the English. The same root-word means one, and only one thing. Plurals are formed the same as in English, by adding "s." The grammar can be learned in a week. It is not fitted for intended for art or poetry, but is a sheer mechanism, which, with a grammar easily mastered, and a dictionary at hand, now preparing in English, makes intercourse on matters of business or science and for ordinary affairs, comparatively simple and easy. It may be the beginning of a genuine international language. The report of an expert, however, that the language when spoken resembles "dutchified Dutch spoken by a Choctaw with chronic croup," is not encouraging. —Churchman.

#### Trust.

Why fret thee, soul,  
For things beyond thy small control?  
Do but thy part, and thou shalt see  
Heaven will have charge of these and thee.  
Sow thou the seed, and wait in peace  
The Lord's increase.

Canst thou divine  
The miracle of shower and shine?  
The miracle of recurrent spring  
That from the barren rocks can bring  
The ebb and flow of tides that keep  
Time through thy sleep?

Not one of these  
But balks thee with its mysteries!  
Give, then, thy labor to an end  
Thou cannot clearly comprehend,  
Content that God, who knoweth best,  
Shall do the rest.

—KATE PUTNAM OSOOND, in *Christian Union*.

#### The Angel of Little Sacrifices.

Have you never seen her at work? Have you never at least felt her influence? In every Christian family God has placed the angel of little sacrifices, trying to remove all the thorns, to lighten all the burdens, to share all the fatigues. We feel that she is with us because we no longer experience that misunderstanding of heretofore, those deliberate coolnesses which spoil family life; because we no longer hear those sharp, rude words which wound so deeply, and life is sweeter.

The angel of little sacrifices has received from heaven the mission of those angels of whom the prophet speaks, who remove the stones from the road lest they should bruise the feet of travelers.

There is a place less commodious than another—she chooses it, saying with a sweet smile, "How comfortable I am here!" There is some work to be done, and she presents herself for it simply with the joyous manner of one who finds her happiness in so doing. How many oversights repaired by this one unknown hand! How many little joys procured for another, without his ever having mentioned to any one the happiness which they would give him!

Does a dispute arise? She knows how to settle it by a pleasant word that wounds no one and falls upon the slight disturbance like a ray of sunlight upon a cloud. Should she hear of two hearts estranged, she has always new means of reconciling them without their being able to show her any gratitude, so sweet, simple and natural is what she does. But who will tell the thorns that have torn her hands, the pain her heart has endured? And yet she is always smiling.

Have you never seen her at work, "the angel of little sacrifices"? On earth she is called a mother, a friend, a sister, a wife. In heaven she is called a saint. —Selected.

#### Save Something.







## ZION'S HERALD For the Year 1888

A SPECIAL OFFER TO NEW SUBSCRIBERS.

All who subscribe at once, will get the paper FIFTEEN MONTHS FOR ONE YEAR. When the full amount of the subscription price (\$2.50) is received, their paper will be credited to JANUARY 1, 1889.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the three months offered free), and forward the money between this and January 1. The price of subscription can be paid to the publisher in charge, or forwarded direct to the publishing office, by post-office order or bank check; or, when these modes of sending are not available, the currency can be forwarded by mail at our risk.

We have every minister will announce this offer to his congregation, and see an increase of the number of subscribers to ZION'S HERALD on his charge.

LISTS WILL BE SENT IMMEDIATELY TO ALL THE PASTORS.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer? ZION'S HERALD should be read in every Methodist family in New England.

FROM NO OTHER SOURCE CAN AN EQUAL AMOUNT OF GOOD READING BE OBTAINED FOR SO LITTLE MONEY.

The paper contains an average of Forty-Two Columns of reading matter per week, and costs but 5 Cents per Number.

Each issue contains a large amount of fresh editorial matter, and also articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper.

SPECIMEN COPIES FREE.

Letters on business should be addressed to

A. S. WEED, Publisher,

36 Bromfield Street, Boston.

(Continued from Page 1.)

school; resolve that any child in the land may get a common school education, unmixed with sectarian, pagan or sectarian teachings. Keep the Church and State forever separate.

Let us remember that the threats and demands of Rome always mean something, and especially where her adherents have political power, as they never hesitate to use it relentlessly. If Bismarck can be cowed and conquered into alliance with the head of the Roman Church, American politicians will continue to surrender by the squad, although they will imperil every interest of civil and religious liberty.

4. The duty of citizens of the Republic, in view of these perils. All citizens who love our public schools as the nurseries of our free citizenship must stand at the polls and everywhere on the American platform—no perversion of the common school fund; no foreign dictation to American voters; no Church and State in our legislation; but American schools for American citizens. Let the determination and the power of all true Americans to see that no harm comes to the Republic, be everywhere known and felt. Let Christians of whatever name, who hold to the truths of the Bible which form the basis of our Christian civilization, present an unbroken front to those who assail our institutions in the name of the Pope; and let the members of both parties understand that those who vote to assist in the overthrow of the public schools and the perversion of the school fund, who vote to deprive the wards of the State of the protection of the State and of the education to which they are entitled as American citizens in the schools of the State; and who send them to be moulded, dwarfed, and stunted in sectarian schools in violation of their own rights and of the public interest—let those who vote for such measures and who record themselves as allies of the foreign colony in its assaults upon American institutions—understand that they are voluntarily determining the place which they are henceforth to hold in the politics of the State and nation.

## The Week.

### AT HOME.

The American and English advocates of peaceful arbitration as a means for the settlement of international troubles were received by President Cleveland and presented their address.

Governor Sawyer has vetoed the bill authorizing the Boston & Lowell or Boston & Maine to lease the Northern Railroad, or if leased by the Lowell permitting the Maine to guarantee and assume the cost of the line lease.

The Western Union Telegraph Company has abolished the special rebate and Mutual Union rates from Kansas City to eastern points. This is equivalent to an advance of 40 per cent. on night and 20 per cent. on day messages. The Pacific Mutual Company also announces an advance of 20 per cent.

Professor Egbert C. Smyth has entered an appeal to the Supreme Court from the finding of the board of Andover Seminary visitors.

One survivor of the steamer "Vernon" has been found. He thinks fifty were lost; nineteen bodies have been recovered.

The Charleston people celebrated the complete recovery of the city from the effects of the earthquake.

The decrease of the public debt in October was \$16,833,695.

The shutting down of the National Rubber Works at Bristol, R. I., has caused much suffering among the poor people.

A gasoline explosion at St. Louis killed at least nine people, and destroyed a good deal of property.

David Scott, a well-known paper merchant of New York, has disappeared, leaving \$30,000 of outstanding notes.

The ladies of the Woman's Suffrage Association have begun the study of politics, taking up especially the study of Boston's municipal government.

Whitman's Agricultural Works at Winthrop, Me., were burned, entailing a loss of \$6,000.

Majority and minority reports were made to the New Hampshire Legislature in relation to the alleged bribery of members. The majority report charges attempts at bribery by two brokers of Boston and by other parties.

Trouble has occurred with negro strikers on Louisiana plantations; four white laborers were shot from ambush.

A silk weaver living at Hebron, Conn., murdered his wife Tuesday night and set fire to the house, burning his two children to death.

The Supreme Court has refused to interfere in the case of the Anarchists. The constitutionality of the law of Illinois is affirmed.

A resident of Franklin Parish, La., recently gave a party, and some wretch introduced poison into the food. Seven persons have died from the effects of the poison, and many others are seriously ill.

The coroner's jury in the case of steamer "Vernon" recommends the indictment of the steamboat inspector.

The Boston & Providence Railroad has been leased to the Old Colony.

Spies, Fielden and Schwab, three of the condemned Anarchists, have signed a petition to the Governor of Illinois asking that their sentences be commuted.

The New Hampshire Legislature has passed a bill to prevent bribery and corruption.

John Ryle, of Paterson, called the father of the American silk industry, celebrated his 71st birthday at the same place where he was born, near Maclefield, Eng., and died there.

Secretary Lamar has been appointed to a place on the supreme bench to succeed the late Justice Woods.

The Crow Indian trouble culminated on Saturday in a sharp fight, in which one soldier was killed, one wounded and five Indians were killed.

Dr. McGlynn created a sensation at a labor meeting in New York by saying he was as much a priest as ever, and that the church was going to reconsider its action in his case.

Six loaded bombs were found in the cell of one of the Chicago Anarchists Saturday. Examination of the bombs leads to the conclusion that they were intended to be used as the means of cheating the gallows, and not for the injury of others.

The New Hampshire House has sent the Hazen bill, with resolutions, to the secretary of state, from whom it will go to the supreme court.

### ABROAD.

Count de Lesseps has announced to the French Academy of Science that the Panama canal will be opened on Feb. 3, 1890, for twenty ships a day, which will produce an annual revenue of from 1,900,000,000 to 1,100,000,000.

Mail advices from Sierra Leone say that the natives of Sannehoo have risen and massacred the native police and a number of people.

The Chamber of Deputies committee, appointed to consider the expediency of inquiring into the Caffarelli scandals, recommends the appointment of another committee, which shall be charged to proceed with the inquiry, and which shall be composed of twenty-two members, who shall be balloted for by scrutin de liste.

Sir Drummond-Hay, late English minister to Morocco, has arrived at Tangier aboard the British gunboat "Grapple." He is going to visit the Sultan on a special mission, and he will take a number of valuable presents.

The Hawaiian government has decided to cede Pearl River Harbor to the United States as a coaling station, but provision is made that in case the present reciprocity treaty is abrogated, the American government shall relinquish the harbor. The harbor in question is near Honolulu and is regarded as the finest in the Hawaiian group.

Fifty-nine fishermen have been missing from Boulogne since the gale. Seven bodies washed together have been washed ashore at Etalbes.

Mr. O'Brien has formally notified the governor of the jail where he is confined, that he will not wear the prison garb, associate with criminals, nor perform menial labor.

Mr. Russell Sturgis, well known in America, formerly of the firm of Barling Bros., and father of Russell Sturgis, Jr., of Boston, died at Leatherhead, Eng., Wednesday.

The French Chamber of Deputies voted to convert the 4-1-2 per cent. rentes to 3 per cent.

The Truro Cathedral was opened by the Prince of Wales. This is the first cathedral built in England by the Established Church since the Reformation.

Jenny Lind (Madame Goldschmidt), the celebrated Swedish singer, is dead. She was 66 years of age. She had been seriously ill for some weeks. She retired from the stage after her marriage in America in 1852, but re-appeared at various concerts in aid of charity. She had not appeared in public since 1866.

The Bulgarian Sobranje passed a bill providing for the coinage of 5,000,000 francs to be composed of copper and nickel.

Three thousand Italian troops, comprising the first section of the expedition to Abyssinia, departed from Naples for Massawa.

Emperor William is not yet able to rise. The disturbing symptoms are abating, but the pain at the base of the spine continues, and is especially acute with any movement.

The Toronto Globe maintains that reciprocity is the only method of settling the fisheries dispute.

Mr. O'Brien resisted the attempt to force him to put on the uniform of the Tuolumne jail. The prison doctor directed the governor to desist, on account of the unfavorable state of Mr. O'Brien's health.

The massive reflecting chandelier of special design which hangs from the center of the audience-room of the West Harlem Methodist Episcopal Church, and which is one of the main ornaments of the church, was built by I. P. Frink, of this city. It measures 18 feet 4 inches from brass ball at end of stem to the plate at the upper extremity of the stem, and weighs 600 pounds. It contains 180 lights. The gas-burners are made to resemble candles. The lower circle contains 80 gas-burners; it is surmounted by a silvered-glass reflector. Above this circle and the reflector are ten clusters of lights, each made up of seven gas-burners. The gas will be lighted by electricity. The chandelier brilliantly illuminates the audience room, and is richly ornamented in polished brass and old gold. Mr. Frink has put up reflectors in thousands of churches and public places throughout the land, but has never surpassed the work done in the West Harlem Church. — New York Christian Advocate.

THE FAIR EXTENDED.—The demand for an extension of the time being universal, the managers have voted to close SATURDAY, NOV. 26, instead of Nov. 12, the time first fixed.

Petitions were circulated by exhibitors and others, and signed by every prominent exhibitor in the building. This is eminently wise for several reasons. This fair is certainly the most important and successful ever held in New England, containing as it does more working exhibits and more especial and valuable attractions than were ever before gathered together. Even now some of the very best mechanical exhibits are not in working order. Notwithstanding the very large attendance from home and abroad, the number of people yet to come is still larger, and they now realize that if they lose this opportunity it can never be replaced. So the excursions will continue to bring in their thousands, and town and country will continue to crowd this remarkable exhibition.

## NOW IS THE TIME TO SUBSCRIBE.



New Volume begins November 1, 1887.



WEALTH of good reading for boys and girls will be found in the pages of HARPER'S YOUNG PEOPLE. It contains the best serial and short stories, entertaining articles of an instructive character, papers on athletic sports and games, stirring poems, etc., contributed by the brightest and most famous writers. Its illustrations are numerous and excellent. Every line in the paper is subjected to the most rigid editorial scrutiny in order that nothing harmful may enter its columns. Occasional supplements of special interest to parents and teachers will be a feature of the new volume. There can be no better gift for a child than a subscription to a paper which, coming fifty-two times in the year, is a source of perpetual delight to its recipient. Subscription, postpaid, \$3.00. Remit by Post-office Money Order or Draft. A specimen copy sent free on application.

### NOTICES FROM SOME LEADING RELIGIOUS PAPERS.

As fresh and sparkling as the boys and girls for whom it is written. — Christian Advocate, N. Y.

A delight and a treasure in thousands of happy homes. — Evangelist, N. Y.

It entertains, instructs, and charms its readers. — Christian Intelligencer, N. Y.

Brimful of exhilaration and amusement. — Churchman, N. Y.

A boy or girl can have on purer and brighter magazine on a weekly guest. — Independent, N. Y.

We cannot commend it too highly. — Christian Union, N. Y.

### Harper's Young People for 1887. Vol. VIII.

Pp. viii., 844. With over 700 Illustrations. 4to, Ornamental Cloth, \$3.50. Vols. V., VI., and VII., \$3.50 each. Vols. I., II., III., and IV., out of print. Sent, postpaid, on receipt of price.

PUBLISHED BY HARPER & BROTHERS, NEW YORK.

**FLAVOR YOUR**  
Thanksgiving Turkey Dressing with  
**SPICED SEASONING.**  
Directions for making a Nice Dressing: Take one pint of soaked bread, and season with two teaspoonsful of salt and BELL'S SPICED SEASONING to suit the taste (on account of the purity, no more than a tablespoonful to the dressing for an eight pound turkey); also one tablespoonful of butter or fat salt pork cut up very fine. An egg well worked in will make the dressing cut up nicely.

WM. C. BELL & CO.,  
Sole Manufacturers,  
BOSTON, MASS.

**POULTRY**  
BELL'S & COMPANY'S  
PURE  
FRESH  
SWEET  
SEASONING

## IVERS & POND PIANOS

**EASY TERMS OF PAYMENT IN ALL PARTS OF THE COUNTRY.**  
Pianos sent on approval to any part of the country, to be returned, freight both ways at our expense, if unsatisfactory on examination and trial.  
If about to purchase, don't fail to write for full information and Catalogue.

IVERS & POND PIANO CO., 162 Tremont Street, Boston.

**DON'T BUY TILL YOU WRITE US.**  
WE GIVE IMPORTANT INFORMATION.  
ONE HUNDRED of our Pianos have been sold to the New England Conservatory of Music during the past five years, and are in constant use, and the leading colleges of the kind in the world also extensively used by schools and colleges throughout the United States.  
Our Pianos are thoroughly first-class.  
That such pianos can be sold for the LOWEST PRICES.

**LADIES USE "PARLOR PRIDE" STOVE ENAMEL.**  
"PARLOR PRIDE" STOVE ENAMEL.  
TRADE MARK LIQUID ENAMEL.  
POLISHED TO PERFECTION.  
THE BEST POLISHED STOVE ENAMEL.  
A WEEKLY SALE OF 100,000.  
POLISHED TO PERFECTION.  
EVERY BOTTLE WARRANTED.  
SOLD BY ALL  
PAINTERS, STOVE ENAMELERS,  
AND STOVE PAINTERS.  
U.S. & CANADA.

## Church Register.

HERALD CALENDAR.  
Semi-centennial of the Watertown M. E. Church, Oct. 26-Nov. 13.

POST-OFFICE ADDRESSES.  
Rev. C. N. Smith, Swampscott, Mass.  
Rev. W. E. Dwight, Melrose, Mass.  
Rev. W. H. Hyde, Belvidere, Marion Co., Fla.

## FIFTH WEEK.

Crowded Day and Evening.

## MECHANICS' FAIR.

Sixteenth Triennial Exhibition.  
MASS. CHAR. MECH. ASSO.,  
Huntington Avenue, Boston.

**NOW OPEN.**  
Admission - 25 Cents.  
Afternoon and Evening Concerts,  
SALEM CADET BAND  
—AND—  
Grand Centennial Organ Concerts.

**Just Published**  
NUMBER NINETEEN-SIX.  
THE OLD  
FARMERS' ALMANACK  
—FOR—  
1888  
ROBERT B. THOMAS.  
WILLIAM WARE & CO., Publishers,  
Boston.

THE DOVER DISTRICT MINISTERIAL ASSOCIATION will hold a meeting in Haverhill, Mass., Nov. 14 and 15.

IN WESLEY CHURCH.—Monday, 7:30, Our Missions in Italy, Chas. Parkhurst.

IN GRACE CHURCH.—Tuesday, 8 a. m., Devotional Service, led by Presiding Elder Dunning; 9:30, The Time Limit and the Itinerary, O. S. Baketel, J. M. Bean; 10:30, The Trend of Temperance Sentiment, J. D. Folson; 11:30, The Pulpit as an Educator, E. H. Perkins; 1:30 p. m., The New Departure and Biblical Interpretation, A. F. Bailey; 2:30, How about Rogues in Sunday-school, C. S. Nutter; 3, The Church and its Young People, J. M. Durrell; 4, Missionary Activity; general discussion.

**CLAREMONT DISTRICT APPOINTMENTS FOR 1887.**  
P. E. C., Presiding Elder's Claim; B. C., Bishop's Claim; E., Education; G. E. F., Church Extension Fund; F. A., Freedman's Aid; C. C., Conference Claimants; G. C. E., General Conference Expenses; M., Missions.

	P. E. C.	B. C.	E.	G. E. F.	F. A.	C. C.	G. C. E.	M.
Antrim,	\$77	\$9	\$8	\$9	\$10	\$10	\$10	\$10
Bristol,	10	18	10	14	10	10	10	10
Brookline,	22	6	5	4	3	3	4	10
Marblehead,	30	8	2	5	3	3	4	30
Chelsea/field,	20	1	1	1	1	1	1	10
Claremont,	75	17	12	15	12	12	10	180
Concord,	20	6	5	4	2	1	3	20
E. Canaan,	14	4	2	2	2	2	3	20
E. Deerfield,	22	5	1	3	1	2	2	25
E. Lem's,	20	5	3	4	3	2	2	25
Kendall,	24	8	5	6	5	2	4	25
Wetmore,	14	4	1	2	2	2	1	15
P. n Falls,	36	10	6	5	5	5	6	60
Goffstown,	22	8	4	5	3	5	4	40
Goshen,	10							
Granatham,	12	3	2	2	1	1	1	10
Henniker,	32	8	6	4	5	5	6	10
St. Charles,	18	4	2	3	2	3	1	20
W. Unity,	16	4	2	3	2	3	3	20
Hillsdale,	30	8	1	6	2	1	4	20
Hudson,	22	8	5	6	3	4	5	40
Keene,	62	17	12	15	12	10	12	125
Lebanon,	70	17	10	15	10	10	10	150
Marblehead,	30	8	2	5	3	3	4	30
Lebanon,	88	9	6	5	5	5	6	100
Milford,	16							
St. Grantham,	12	3	2	2	1	1	1	10
Nashua,	100	25	20	25	20	20	25	200
New Ips.,	12	1	1	1	1	1	1	10
Newport,	42	8	15	8	10	12	125	
St. Charles,	18	4	2	3	2	3	1	20
Peterboro,	20	6	2	5	2	3	4	25
S. Acworth,	15	4	2	1	1	1	1	15
Sumner,	42	12	6	10	6	8	8	100
W. Unity,	16	4	2	3	2	3	3	20
W. Rindge,	32	4	4	3	4	4	5	30
Winchester,	15							
Winchester,	42	12	6	8	6	8	8	100
Westport,	14							

Take all the collections. Push the cause of Missions. Do not fail to win souls for Christ.  
Littletton, N. H. J. E. ROBINSON, P. E.

**Established 1830.**  
**John H. Rogers.**  
(Formerly 1 & 3 Tremont Street.)  
**Boots & Shoes**  
FOR FALL AND WINTER WEAR.  
In Ladies' Goods, a full assortment of all styles, including a great variety made on the "McCOMBER LAST."  
**406 WASHINGTON ST.,**  
Between Summer and Franklin Streets.

**PIPE ORGAN FOR SALE**  
Now standing in the Universalist Church, Warren, Mass. 12-Step pedal notes; handsome case; in good order. Will be sold low for cash. Address W. A. JENKS, Warren, Mass.

**WATCHES**  
—FOR—  
**LADIES, GENTLEMEN, AND BOYS.**  
A complete stock, from the most expensive grades to the cheapest that we can guarantee. Our special **ONE HUNDRED DOLLAR** WATCH has no equal for the price. We also offer a Ladies' Watch for **FIFTY DOLLARS.**  
Excellent quality, nickel movement, 16 jewels, expansion balance.  
**BOYS' SILVER WATCHES,**  
All sizes and prices. Early selections for the Holidays will be found advantageous.

**OUR IMPORTATIONS OF FINE WOOLLENS**  
FOR FALL AND WINTER  
ARE NOW  
**Open for Inspection.**  
**CHAS. A. SMITH & CO.,**  
Gentlemen's Tailors,  
18 AND 20 SCHOOL ST., BOSTON.

# The Youth's Companion

FOR 1888.

## A Remarkable Volume.

Increased in Size. Finely Illustrated. 400,000 Subscribers.

## Eminent Authors.

Special Articles of great interest, written for the Companion, will appear from the following Eminent Authors of Great Britain and the United States:

Right Hon. W. E. Gladstone,  
Professor Tyndall,  
Gen. George Crook, U. S. A.,  
Archdeacon Farrar,

Gen. Lord Wolseley,  
Col. T. W. Higginson,  
Justin McCarthy, M. P.,  
Louisa M. Alcott,

And One Hundred other Well-known and Popular Writers.

## Six Serial Stories

WILL BE GIVEN IN 1888, FULLY ILLUSTRATED, AND BY FAVORITE AUTHORS, INCLUDING  
J. T. Trowbridge, C. A. Stephens,  
AND OTHERS. ALSO,

## 200 Short Stories; Tales of Adventure;

Illustrated Articles of Travel; Sketches of Eminent Men;  
Historical and Scientific Articles; Bright Sayings;  
1000 Short Articles; Anecdotes; Sketches  
of Natural History; Poetry.

Twelve Pages Weekly, instead of eight pages, will be given nearly every week during 1888, increasing the size of the paper almost one-half, giving an extraordinary amount and variety of choice reading and illustrations, without any advance in the subscription price.

## The Double Holiday Numbers,

For Thanksgiving and Christmas, twenty pages each, with Colored Covers and Full-page Frontispiece Pictures, are a feature of the Companion volume. They will be unusually attractive this year.

## Two Million Readers.

**FREE to** To any New Subscriber, who sends \$1.75 for a year's subscription at once, mentioning this paper, the Companion will be sent FREE from the time the subscription is received, to Jan. 1, 1888, and for a full year from that date.

New Subscribers, sent in November, will receive both the Thanksgiving and Christmas Double Holiday Numbers, besides the weekly issues. Those who subscribe in December will be entitled to the Christmas Double Number.

Specimen Copies and Colored Announcement and Calendar free, if you mention this paper.

Address **PERRY MASON & CO., 41 Temple Place, Boston, Mass.**

**PIPE ORGAN FOR SALE**  
Now standing in the Universalist Church, Warren, Mass. 12-Step pedal notes; handsome case; in good order. Will be sold low for cash. Address W. A. JENKS, Warren, Mass.

<